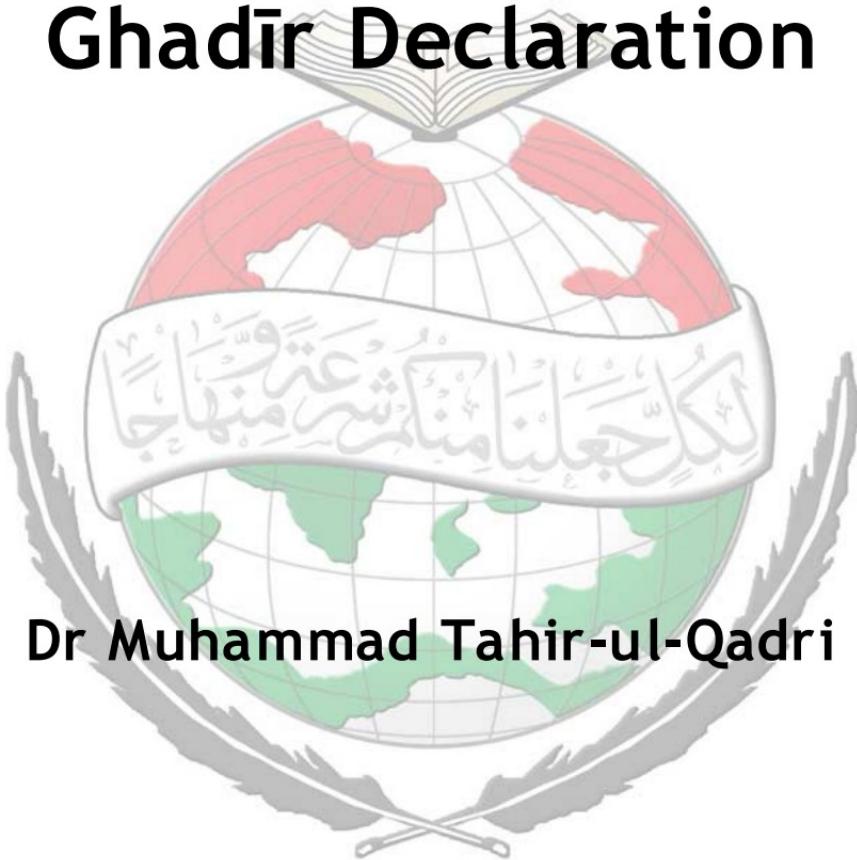


# The Ghadīr Declaration



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مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّ مَوْلَاهٌ

﴿ One who has me as his master has  
‘Alī as his master ﴾



## Preface

Today is 18 Dhul-hijjah,<sup>1</sup> the day when the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) stayed at Ghadīr Khum after his return from Hajjat-ul-wadā<sup>2</sup> to Medina, and surrounded by the Companions (رضي الله عنهم), he declared while raising the hand of ‘Alī al-Murtadā (رضي الله عنهما):

مَنْ كُنْتُ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ.

*One who has me as his master has ‘Alī as his master.*

This was the declaration of ‘Alī’s spiritual sovereignty and its unconditional acceptance is binding on the believers till the Day of Judgement. It clearly proves that anyone who denies ‘Alī’s spiritual leadership in fact denies the Prophet’s leadership. This most humble follower of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) felt that some people deny this reality partly out of ignorance and partly out of prejudice, which is spreading unnecessary tension in the Muslim community. Under the circumstances I thought it necessary to write two pamphlets on the issue of sovereignty and leadership: one titled as *The Ghadīr Declaration* and the other titled *The Awaited Imām*. The

- 
1. the twelfth month in the Islamic calendar, and the month of the pilgrimage to Makkah
  2. the last or farewell pilgrimage of the Prophet Muhammad (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) the year (10AH/632AD) before he left for his eternal home.

former is designed to clarify the status of ‘Alī (عليه السلام) as the opener of the spiritual sovereignty and the latter is designed to describe the status of Imām Mahdī (عجل بالرثى), the seal of spiritual sovereignty. The main purpose is to remove the doubts that have gathered around the issue and to make the Muslims aware of the reality. The spiritual sovereignty of ‘Alī and Mahdī (عليهما السلام) are proved by the authentic *hadīth*-books of Ahl-us-Sunnah wal-Jamā‘ah, in the form of continuous traditions, that is, there is uninterrupted evidence to endorse the soundness of the claim. In the first pamphlet I have included 51 traditions which are authentically documented. The reason for this number is that this year I have completed 51 years of my life. Therefore, I have relied on the relationship of figure to make my humble contribution to the glory of ‘Alī al-Murtadā (عليه السلام) and to seek the divine blessing through an expression of my humility.

I propose to establish the point that three forms of legacy are derived from the person of the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ):

- i. The spiritual legacy of internal (hidden) sovereignty.
  - ii. The political legacy of external (manifest) sovereignty.
  - iii. The general legacy of religious sovereignty.
- The first form of legacy was given to the members of the Prophet’s family.
  - The second form of legacy was given to the rightly-guided caliphs.
  - The third form of legacy was given to the Companions and the Successors (رضي الله عنهم).

The internal sovereignty is the fountainhead of Prophet Muhammad’s vicegerency which not only safeguarded the spiritual achievements and hidden blessings of the religion of Islam, but also introduced the people to the blessings of Prophet Muhammad’s spiritualism. The fountains of spiritual sovereignty, saintliness and reformation originated from it.

The external sovereignty is the fountainhead of Prophet Muhammad's vicegerency which led to the practical dominance of the religion of Islam as well as its enforcement as a symbol of worldly power. It paved the way for the creation of different Islamic states and introduced the Prophet Muhammad's *shari'ah* as the world system.

The general legacy is the fountainhead of Prophet Muhammad's vicegerency which promoted the teachings of Islam as well as the righteous deeds in the Muslim community. It not only helped in the preservation of knowledge and piety among the Muslims but also in the evolution and dissemination of Islamic morality. Thus the three legacies may be summed up as:

- i. The legacy of spiritualism.
- ii. The legacy of dominion.
- iii. The legacy of guidance.

Shāh Walī Allāh (رحمه الله تعالى عليه) has commented on this division of legacy in the following words:

پس وارث آنحضرت هم بسه قسم منقسما  
اند، فوراً ته الذين أخذوا الحكمة و العصمة و  
القطبية الباطنية، هم أهل بيته و خاصته، و  
وراً ته الذين أخذوا الحفظ و التلقين و القطبية  
الظاهرة الإرشادية، هم أصحابه الكبار  
كالخلفاء الأربع و سائر العشرة، و وراثه  
الذين أخذوا العنایات الجزئية و التقوی و  
العلم، هم أصحابه الذين لحقوا بإحسان کأنس  
و أبي هريرة و غيرهم من المتأخرین، فهذه  
ثلاثة مراتب متقدمة من کمال خاتم الرسل  
صلی الله علیه وآلہ وسلم.

*People who have received the Prophet's legacy are of three kinds: 'The first kind is of those who received wisdom, virtuousness and inner enlightenment from him. These are the members of his family and dignitaries. The second group is of those who received the legacy of external blessings from him in the form of virtuousness, religious instruction and manifest guidance. These are his Companions, eg the four (rightly-guided) caliphs and the ten (Companions) who received glad tidings (of paradise from the Prophet Muhammad (ﷺ)). The third group is of those who received individual blessings from him in the form of knowledge and piety. These are the people who were steeped in the virtue of selflessness, like Anas and Abū Hurayrah (رضي الله تعالى عنهم), and the people who came later.' The three forms of legacy owe their origin to the finality of messengership.<sup>1</sup>*

It may be noted that this division is based on convenience and distinction as each form of legacy shares the qualities of other legacies:

- ❖ In dominion, Abū Bakr as-Siddīq (ﷺ) was a directly appointed deputy of the Prophet (ﷺ).
- ❖ In spiritualism and saintliness ‘Alī al-Murtadā (ﷺ) was his directly appointed deputy.
- ❖ In guidance all of his Companions and Caliphs (ﷺ) were his directly appointed deputies.

It means that three forms of permanent study were born out of the finality of prophethood for the eternal propagation of Prophet Muhammad's blessings:

- i. Political legacy
- ii. Spiritual legacy

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1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (2:8).

### iii. Intellectual and practical legacy

- The political legacy of the Prophet (ﷺ) was known as *khilāfah rāshidah* (the rightly-guided caliphate).
- The spiritual legacy of the Prophet (ﷺ) was known as *wilāyah* (spiritual sovereignty) and *imāmah* (spiritual leadership).
- The intellectual and practical legacy of the Prophet (ﷺ) came to be known as guidance and belief.

Therefore, the first man of political legacy was Abū Bakr as-Siddīq (رضي الله عنه)، the first man of spiritual legacy was ‘Alī al-Murtadā (رضي الله عنه)، and the first men of intellectual and practical legacy were the Companions (رضي الله عنهم). So all these legatees were independently appointed within their own orbits of influence and had no clash or contradiction with one another.

The other important point is that these legacies also stand apart in many other matters:

1. The manifest caliphate is the political office of the religion of Islam.

The hidden caliphate is exclusively a spiritual office.

2. The manifest caliphate is an elective and consultative issue.

The hidden caliphate is an inherent and selective act.

3. The manifest caliph is elected by the people.

The hidden caliph is elected by God.

4. The manifest caliph is elected.

The hidden caliph is selected.

5. This is the reason that the first caliph Abū Bakr as-Siddīq (رضي الله عنه) was elected on the basis of ‘Umar Fārūq’s proposal and the support of the majority of public opinion. But the election of the first Imām of spiritual sovereignty — ‘Alī al-Murtadā (رضي الله عنه) — required neither anybody’s proposal nor support.

6. Caliphate was a democratic act, therefore, the Prophet (ﷺ) did not declare it. Spiritual leadership was an act

of designation; therefore, the Prophet (ﷺ) declared it in the valley of Ghadīr Khum.

7. The Prophet (ﷺ) left the election of the caliph to the will of the people, but himself announced his spiritual heir with the divine consent.

8. Caliphate is established for improving the administration of the earth.

Spiritual leadership is established to beautify it with the heavenly charm and grace.

9. Caliphate makes men just.

Spiritual leadership makes them perfect.

10. Caliphate is confined to the floor.

Spiritual leadership extends to the Throne.

11. Caliphate is ineffective without crowning.

Spiritual leadership is effective even without crowning.

12. This is probably the reason that caliphate is entrusted to the Ummah, and

Spiritual leadership is entrusted to the progeny.

“Thus we can deny neither the *khilāfah* (caliphate; political leadership) nor the *wilāyah* (spiritual leadership). The direct caliphate of Abū Bakr as-Siddīq (رضي الله عنه) was established with the consensus of the people and is categorically proved by the evidence of history. The direct spiritual leadership of ‘Alī al-Murtadā (رضي الله عنه) was announced by the Prophet (ﷺ) himself and is categorically proved by the evidence of unbroken chain of traditions. The proof of the caliphate is the consensus of the Companions (رضي الله عنهم), the proof of spiritual sovereignty (*wilāyah*) is the declaration of the Prophet (ﷺ). One who denies the caliphate in fact denies history and consensus, and one who denies the spiritual leadership (*wilāyah*) denies the Prophet’s declaration. Therefore, both the caliphate

and the spiritual leadership are inescapable realities. What is urgently needed is a clear understanding of the reality of the two institutions in order to present them to the people as unity, and not as division.”

It should be understood that just as the manifest caliphate started with the early caliphs and its blessings percolated down to the righteous and just rulers, similarly the hidden caliphate started with ‘Alī al-Murtadā (عليه السلام) and its blessings gradually trickled to the members of the Prophet’s family and the saints of the Ummah. By means of the declaration — (one who has me as his master has ‘Alī as his master) — and — (‘Alī is your spiritual leader after me) — the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) pronounced ‘Alī (عليه السلام) as the opener of the spiritual kingdom.

Shāh Walī Allāh says: (رحمه الله تعالى عليه)

1. و فاتح أَوْلَ آرَيْنِ اُمَّتٍ مَرْحُومَه حَضْرَتُ عَلَى مَرْتَضَى  
است کرم الله تعالى وجهه.

*In this Ummah the first person to open the door of spiritual dominion is ‘Alī al-Murtadā*  
(کرم الله تعالى وجهه)<sup>1</sup>

2. و سِرِّ حَضْرَتِ أَمِيرِ كَرْمِ اللهِ وجْهِهِ در اولاد کرام  
ایشان رضی الله عنهم سرایت کرد.

*The secret of spiritual dominion of the leader permeated his progeny.*<sup>2</sup>

3. چنانکه کسی از اولیاء امت نیست الا بخاندان  
مرتضی رضی الله عنه مرتبط است بو جهی از وجوده.

1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:103).

2. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:103).

*Therefore, not a single saint is found in the Ummah who is not directly or indirectly indebted to the spiritual leadership of ‘Alī ((ﷺ)) to attain spiritual leadership).<sup>1</sup>*

وَأَزَّ أُمَّتَ آنْحِضُرَتْ صَلَى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ أَوْلَ كَسِيْكَه فَاتِح بَابِ جَذْبِ شَدَّه اسْتَ، وَدَرَانْ جَا قَدْمَه اسْتَ حَضْرَتْ امِيرُ الْمُؤْمِنِينَ عَلَى كَرْمِ اللَّهِ وَجْهَهُ، وَهَادِه سَلَالِسُ طَرَقِ بَدَانْ جَانِبِ رَاجِعِ مِيشُونَدْ.

*The first person in the Prophet’s Ummah who opened the ecstasy gate of spiritual sovereignty and who stepped (firstly) on to this elevated spot is ‘Alī (كرم الله وجهه). That is why different chains of spirituality turn to him.<sup>2</sup>*

5. Shāh Walī Allāh (رحمه الله تعالى عليه) writes:

“Now in Ummah anyone who is blessed with spiritual leadership by Allāh’s Messenger (صلی اللہ علیہ وسلم) is indebted either to ‘Alī al-Murtadā (عليه السلام) or to the Chief Helper Jīlānī (رحمه الله تعالى عليه). No one can reach the status of *wilāyah* without this (indebtedness).”<sup>3</sup>

It may be noted that the relationship with Chief Helper is a ray of the lamp that is ‘Alī al-Murtadā (عليه السلام) and therefore indebtedness to him is in fact indebtedness to ‘Alī (عليه السلام).

Shāh Ismā‘īl Dihlawī has clarified this point:

“‘Alī al-Murtadā (عليه السلام) has also an edge over Abū Bakr as-Siddīq (رضي الله عنه) and ‘Umar Fārūq (رضي الله عنه) and this edge lies because of the greater number of his followers and all the highest spiritual and saintly activity, from his days to the end of the world, has to be mediated through him, and he has a say in the

1. Shāh Walī Allāh, *at-Tafhīmāt-ul-ilāhiyyah* (1:104).
2. Shāh Walī Allāh, *Hama’āt* (p.60).
3. Shāh Walī Allāh, *Hama’āt* (p.62).

kingdom of the kings and the leadership of the leaders and this is not hidden from those who are familiar with the world of sovereignty... Most spiritual chains are directly derived from ‘Alī al-Murtadā (ع). So, on the Day of Judgement, ‘Alī’s army including followers of high status and great reputation, will outnumber and outshine others to be a source of wonder for all the spectators.”<sup>1</sup>

This spiritual treasure house, whose fountainhead is ‘Alī al-Murtadā (ع), is shared by Fātimah, Hasan and Husayn (ع) as its direct legatees and then it was filtered down to the twelve Imāms (spiritual leaders), the last leader being Imām Mahdī (ع). Just as ‘Alī al-Murtadā (ع) is the opener of spiritual sovereignty, Imām Mahdī (ع) is the seal of spiritual sovereignty.

(رحمه الله تعالى عليه) The words of Shaykh Ahmad Sarhan dī appropriately highlight the point:

وراهی است که بقرب ولایت تعلق دارد: اقطاب و اوتاباد و بدلاع و نجباء و عامه اولیاء الله، به همین راه واصل اندراه سلوك عبارت ازین راه است بلکه جذبه متعارفه، نیز داخل همین است و توسط و حیلولت درین راه کان است و پیشوای، و اصلاح این راه و سرگروه اینها و منبع فیض این بزرگواران: حضرت علی مرتضی است کرم الله تعالى وجهه الکریم، و این منصب عظیم الشان بایشان تعلق دارد درین مقام گونیا هر دو قدم مبارک آنسورو رعلیه و علی آلہ الصلوة و السلام بر فرق مبارک اوست کرم الله تعالى وجهه حضرت فاطمه و حضرات حسین رضی الله عنهم درین مقام با ایشان شریکند، انکارم که حضرت امیر قبل از نشاءه

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1. Shāh Ismā‘il Dihlawī, *Sirāt Mustaqīm* (p.67).

عنصر <sup>الجبل</sup> نیز ملاذ این مقام بوده اند، چنانچه بعد از نشاءه عنصری و هر کرا فیض و هدایت ازین راه میرسید بتوسط ایشان میرسید چه ایشان نزد نقطه منتهائی این راه و مرکز این مقام با ایشان تعلق دارد، و چون دوره حضرت امیر تمام شد این منصب عظیم القدر بحضرات حسین بن علی ترتیباً مفوض و مسلم گشت، و بعد از ایشان بهریکی از ائمه اثنا عشر علی الترتیب و التفصیل قرار گفت و در اعصار این بزرگواران و همچنین بعد از ارتحال ایشان هر کرا فیض و هدایت میرسید بتوسط این بزرگواران بوده و بحیله ایشانان هر چند اقطاب و نجای وقت بوده باشند، و ملاذ و ملجاء همه ایشان روده اند چه اطراف را غیر از حقوق مرکز چاره نیست.

*And there is another way close to the spiritual sovereignty and this is the way of the saints and the general friends of Allāh, and this way is marked by its characteristic passion and it carries the guarantee of mediation and the leader and chieftain of the saints of this way is ‘Alī al-Murtadā (كرم الله تعالى وجهه الكريم). And this grand office is reserved for him. On this way, the feet of the Holy Prophet (صَلَّى اللَّهُ عَلَيْهِ وَاٰلِهٖ وَسَلَّمَ) are on ‘Alī’s head and Fātimah and Hasan and Husayn (عليهم السلام) are included with him. I believe that he enjoyed this position even before his physical birth, as he did after it, and whosoever has received the divine blessing and guidance, has received it through him, because he is closest to the last point on this way and the centre of this spot belongs to him. And when his period ended, the grand office passed on to Hasan and Husayn (رضي الله تعالى عنهم) and then on to each one of the twelve Imāms, individually and*

*elaborately. And whosoever received guidance in their life and after their death, received it through these saints. And the refuge and place of shelter of the saints of high ranks are these saints, (because they are the centre of all spiritual activity) and the sides tend to converge on the centre.*<sup>1</sup>

Shaykh Ahmad Sarhandī (رحمه الله تعالى عليه) believes that Imām Mahdī (؏) will be with ‘Alī al-Murtadā (؏) in the caravan of sovereignty or spiritual leadership.

The gist of the discussion is that the Prophet's declaration at Ghadīr Khum proved forever that ‘Alī's spiritual sovereignty is in fact the Prophet Muhammad's spiritual sovereignty. Though the door of prophethood was closed after the Holy Prophet (ﷺ), Allāh (ﷻ) opened new avenues for the continuation of the Prophet's blessings till the Day of Judgement. Some of these avenues were manifest, while others hidden. The hidden avenue led to spiritual sovereignty and ‘Alī al-Murtadā (؏) was the first person to hold this office. Then this chain of sovereignty passed down to his progeny and finally to the twelve Imāms. During this period, many leaders appeared on the spiritual horizon but they all, directly or indirectly, expressed their allegiance to ‘Alī al-Murtadā (؏). No one was disaffiliated from him and this chain will continue up to the Day of Judgement until the appearance of the last Imām (spiritual leader), and he will be Imām Muhammad Mahdī (؏), the twelfth Imām and the last caliph. In his person, the manifest and the hidden paths which ran parallel to each other will be rejoined, as he will be the spiritual as well as the political legatee, and he will be the last person to hold these offices. Any one who denies Imām Mahdī (؏) will deny both the manifest and hidden forms of religion.

This will be the climax of the Prophet Muhammad's manifestation. Therefore, he will be named Muhammad and he will also resemble the Holy Prophet (ﷺ) in moral

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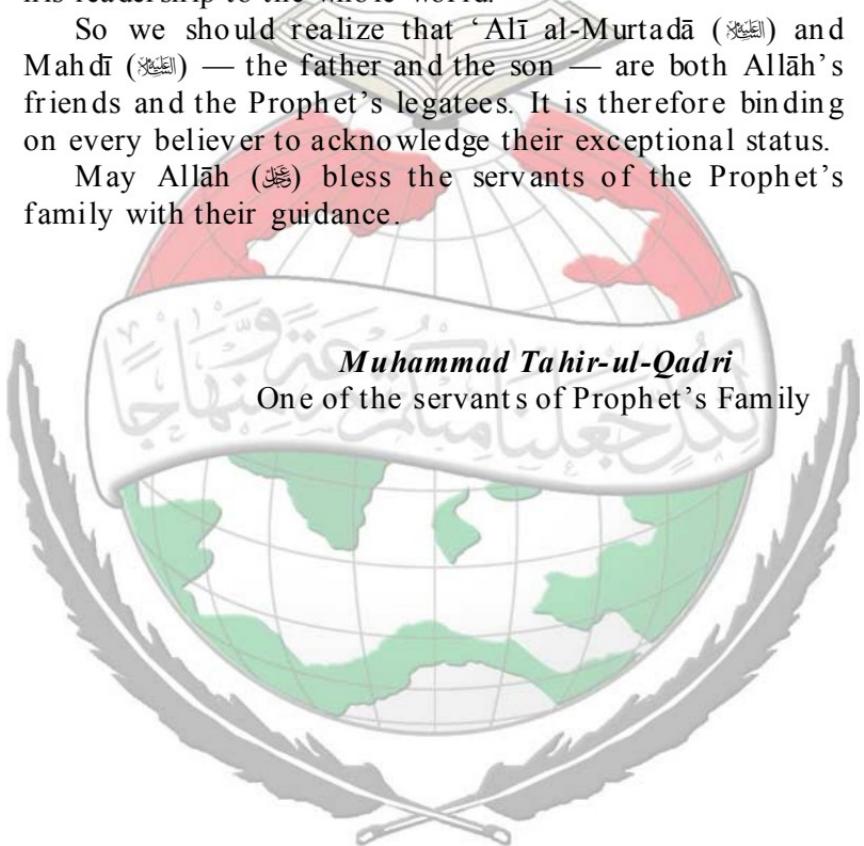
1. Shaykh Ahmad Sarhandī, *Maktūbāt* (9:173#123).

excellence, so that the world should know that he is the trustee of the manifest and hidden legacies of Muhammad's blessings. That is why the Prophet (ﷺ) said, "Anyone who denies Mahdī will be a disbeliever."

At that time, he will be the focus of all saints on earth, and, being the leader of Prophet Muhammad's Ummah, Īsā (ع) will offer his prayer behind him and proclaim his leadership to the whole world.

So we should realize that 'Alī al-Murtadā (؏) and Mahdī (؏) — the father and the son — are both Allāh's friends and the Prophet's legatees. It is therefore binding on every believer to acknowledge their exceptional status.

May Allāh (ﷻ) bless the servants of the Prophet's family with their guidance.



**Muhammad Tahir-ul-Qadri**  
One of the servants of Prophet's Family

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مَنْ كُنْتُ مَوْلَاهُ فَعَلَيَّ مَوْلَاهٌ

﴿ One who has me as his master has  
‘Alī as his master ﴾

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## ***Hadīth No. 1***

عن شعبة، عن سلمة بن كهيل، قال: سمعت أبا الطفيلي يحدث، عن أبي سريحة رضي الله عنه — أو زيد بن أرقم رضي الله عنه (شك شعبة) — عن النبي صلى الله عليه وآله وسلم، قال: من كنت مولاه فعليه مولاه.

وقد روى شعبة هذا الحديث، عن ميمون أبي عبد الله، عن زيد بن أرقم رضي الله عنه، عن النبي صلى الله عليه وآله وسلم.

“Shu‘bah relates it from Salmah bin Kuhayl: I heard it from Abū Tufayl that Abū Sarīhah (رضي الله عنه) — or Zayd bin Arqam (رضي الله عنه) (Shu‘bah has doubts about the narrator) — relates that the Prophet (صلوات الله عليه وسلم) said: One who has me as his master has ‘Alī as his master.

“Shu‘bah has related the tradition from Maymūn Abū ‘Abdullāh, who related it on the authority of Zayd bin Arqam (رضي الله عنه) and he has related it from the Holy Prophet (صلوات الله عليه وسلم).”

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1. Tirmidhī has declared it fair, sound and weak (*hasan sahīh għarīb*) in *al-Jāmi ‘us-sahīh*, b. of *manāqib* (merits) 6:79 (#3713), and Shu‘bh, in the manner of Maymūn Abū ‘Abdullah, has also related it on the authority of Zayd bin Arqam (رضي الله عنه). Ahmad bin Hambal narrated it in *Fadā’il-us-sahābah* (2:569 # 959); Mahāmilī, *Amālī* (p.85); Tabarānī, *al-Mu‘jam-ul-kabīr* (5:195, 204 # 5071, 5096); Ibn Abī ‘Āsim, *as-Sunnah* (pp.603, 604 # 1361, 1363, 1364, 1367, 1370); Nawawī, *Tahdhīb-ul-asmā’ wal-lughāt* (p.318); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:163, 164); Ibn Athīr, *Asad-ul-ghābah fī ma ‘rifat-is-sahābah* (6:132); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:463); and ‘Asqalānī in *Tajlīl-ul-manfa‘ah* (p.464 # 1222).

It has been related from ‘Abdullāh bin ‘Abbās (رضي الله عنهما) in the following books:

- i. Hākim, *al-Mustadrak* (3:134 # 4652).
- ii. Tabarānī, *al-Mu‘jam-ul-kabīr* (12:78 # 12593).

iii. Khatīb Baghdādī, *Tārīkh Baghdad* (12:343).

iv. Haythamī, *Majma ‘uz-zawā’id* (9:108).

v. Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:77, 144).

vi. Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:451).

This tradition has been related on the authority of Jābir bin ‘Abdullāh (رضي الله عنهم) in the following books:

i. Ibn Abī ‘Āsim, *as-Sunnah* (p.602 # 1355).

ii. Ibn Abī Shaybah, *al-Musannaf* (12:59 # 12121).

This tradition has been reproduced from Abū Ayyūb al-Ansārī (رضي الله عنهم):

i. Ibn Abī ‘Āsim, *as-Sunnah* (p.602 # 1354).

ii. Tabarānī, *al-Mu‘jam-ul-kabīr* (4:173 # 4052).

iii. Tabarānī, *al-Mu‘jam-ul-awsat* (1:299 # 348).

This tradition has been related by Sa‘d (رضي الله عنهم) in the following books:

i. Ibn Abī ‘Āsim, *as-Sunnah* (pp.602,605#1358,1375).

ii. Diyā’ Maqdisī, *al-Aḥādīth-ul-mukhtārah* (3:139 # 937).

iii. Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (20:114).

The following narrated it through Buraydah (رضي الله عنهم):

i. ‘Abd-ur-Razzāq, *al-Musannaf* (11:225 # 20388).

ii. Tabarānī, *al-Mu‘jam-us-saghīr* (1:71).

iii. Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:143).

This tradition has been reproduced from Ibn Buraydah (رضي الله عنهم) in the following books:

i. Ibn Abī ‘Āsim, *as-Sunnah* (p.601 # 1353).

ii. Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:146).

iii. Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:457).

iv. Hindī, *Kanz-ul-‘ummāl* (11:602 # 32904).

The following transmitted it through Hubshā bin Junādah (رضي الله عنهم):

i. Ibn Abī ‘Āsim, *as-Sunnah* (p.602 # 1359).

ii. Hindī, *Kanz-ul-‘ummāl* (11:608 # 32946).

This tradition has been related from Mālik bin Huwayrith in the following books:

i. Tabarānī, *al-Mu‘jam-ul-kabīr* (19:252 # 646).

ii. Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:177).

iii. Haythamī, *Majma ‘uz-zawā’id* (9:106).

Tabarānī related it from Hudhyfah bin Usayd al-Ghiṣārī (رضي الله عنهم) in *al-Mu‘jam-ul-kabīr* (3:179 # 3049).

Ibn ‘Asākir has narrated it through Hasan bin Hasan in *Tārīkh Dimashq al-kabīr* (15:60,61).

Ibn ‘Asākir related it from Abū Hurayrah, ‘Umar bin al-Khattāb, Anas bin Mālik and ‘Abdullāh bin ‘Umar (رضي الله عنهم) in

## ***Hadīth No. 2***

عن عمران بن حصين رضي الله عنه، قال: قال رسول الله صلى الله عليه وآله وسلم: ما تريدون من علي؟ ما تريدون من علي؟ ما تريدون من علي؟ إن علياً مني وأنا منه، وهو ولی كل مؤمن من بعدي.

“‘Imrān bin Husayn (رضي الله عنه) has narrated that Allāh’s Messenger (صلی اللہ علیہ وسلم) said: What do you people want about ‘Alī? What do you people want about ‘Alī? What do you people want about ‘Alī? Then added: Surely ‘Alī is from me and I am from ‘Alī and after me he is the guardian of every believer.”<sup>1</sup>

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*Tārīkh Dimashq al-kabīr* (45:176, 177, 178, 178) respectively.

Ibn ‘Asākir related it from Buraydah (رضي الله عنه) with slightly different words in *Tārīkh Dimashq al-kabīr* (45:143).

Ibn Athīr narrated it through ‘Abdullāh bin Yāmīl in *Asad-ul-ghābah fī ma ‘rifat-is-sahābah* (3:412).

Haythamī narrated it through Abū Burdah (رضي الله عنه) in *Mawārid-uz-zam’ān* (p.544 # 2204).

‘Asqalānī said in *Fath-ul-bārī* (7:74): Tirmidhī and Nasā’ī narrated the tradition and it is supported by numerous chains of transmission.

Albānī says in *Silsilat-ul-ahādīth-is-sahīhah* (4:331 # 1750) that its chain of authorities is *sahīh* (sound) according to the conditions of Bukhārī and Muslim.

1. Tirmidhī narrated it in *al-Jāmi ‘-us-sahīh*, b. of *manāqib* (merits) 6:78 (#3712); Nasā’ī with the sound chains of transmission in *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (pp.77, 92 # 65, 86), and *as-Sunan-ul-kubrā* (5:132 # 8484); Ahmad bin Hambal in *Fadā’ il-us-sahābah* (2:620 # 1060), and the last words of the tradition narrated in his *Musnad* (4:437, 438) are:

وقد تغير وجهه، فقال: دعوا علياً، دعوا  
علياً، إن علي مني وأنا منه، وهو ولی كل  
مؤمن من بعدي.

## ***Hadīth No. 3***

عن سعد بن أبي وقاص رضي الله عنه، قال: سمعت رسول الله صلى الله عليه وآلـه وسلم يقول: من كنت مولاه فعلي مولاه، وسمعته يقول: أنت مني بمنزلة هارون من موسى إلا أنه لا نبـي بعدي، وسمعته يقول: لاعطين الراية اليوم رجلاً يحب الله ورسوله.

“It is related by Sa‘d bin Abī Waqās (رضي الله عنه) that I heard Allāh’s Messenger (صلى الله عليه وآلـه وسلم) say: One who has me as his master has ‘Alī as his master. And I heard him say (to ‘Alī (رضي الله عنه)): You are in my place as Hārūn was in Mūsā’s place, but there is no prophet after me. And I also heard him say (on the occasion of the battle of Khaybar): Today I shall

*And his face flashed. Then he said: give up (opposing) ‘Alī, give up (opposing) ‘Alī. Surely ‘Alī is from me and I am from ‘Alī and after me he is the guardian of every believer.*

Ibn Kathīr also narrated it with these words in *al-Bidāyah wan-nihāyah* (5:458).

Hākim in *al-Mustadrak* (3:110, 111#4579) has declared this tradition sound according to the conditions laid down by Imām Muslim while Dhahabī has kept silent about it.

Abū Ya‘lā has narrated it in *al-Musnad* (1:293 # 355) and its narrators are men of integrity while Ibn Hibbān has also called it sound.

The tradition in Tayālisī’s *Musnad* (p. 111#829) also contains these words: The Prophet (صلى الله عليه وآلـه وسلم) said:

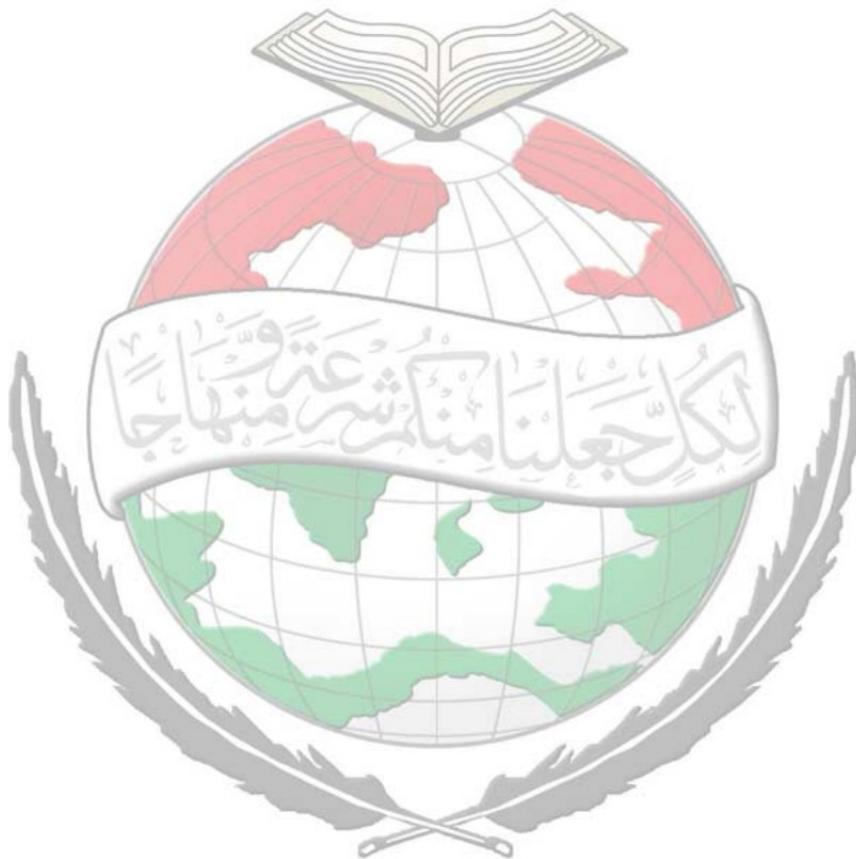
**ما لهم ولعلـي؟**

*Why are they so concerned about ‘Alī?*

Ibn Hibbān narrated it with a firm (*qawī*) chain of transmission in *as-Sahīh* (15:373, 374 # 6929).

Ibn Abī Shaybah narrated it in *al-Musannaf* (12:80 # 12170); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (6:294); Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:129); Haythamī, *Mawārid-uz-zamān* (p. 543 # 2203); and Hindī in *Kanz-ul-‘ummāl* (13:142 # 36444).

bestow the flag on the person who loves Allāh (ﷻ) and His Messenger (ﷺ).”<sup>1</sup>



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1. Ibn Mājah transmitted this *sahīh* (sound) *hadīth* in the preface (*al-muqaddimah*) to his *Sunan* (1:90 # 121); Ibn Abī ‘Āsim, *as-Sunnah* (p.608 # 1386); Mizzī, *Tuhfat-ul-ashrāf bi-ma ‘rifat-il-atrāf* (3:203 # 3901); and Nasā’ī reproduced it with slightly different words in *Khasā’is amīr-il-mu’mīnīm ‘Alī bin Abī Tālib* (pp. 32,33 #91).

## ***Hadīth No. 4***

عن البراء بن عازب رضي الله عنه، قال: أقبلنا مع رسول الله صلى الله عليه وآله وسلم في حجته التي حج، فنزل في بعض الطريق، فأمر الصلاة جماعة، فأخذ بيده علي رضي الله عنه، فقال: ألسن أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: ألسن أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فهذا ولني من أنا مولاه، اللهم! وال من والاه، اللهم! عاد من عاداه.

“Barā’ bin ‘Āzib (رضي الله عنه) narrates: We performed *hajj* with Allāh’s Messenger (صلی اللہ علیہ وسلم). On the way he stayed at a place and commanded us (to establish) the prayer in congregation. After this, he held ‘Alī’s hand, and said: Am I not nearer than the lives of the believers? They replied: Why not! He said: Am I not nearer than the life of every believer? They replied: Why not! He said: One who has me as his master has this (‘Alī) as his guardian. O Allāh! Befriend the one who befriends him and be the enemy of one who is his enemy.”<sup>1</sup>

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1. Ibn Mājah narrated this sound *hadīth* (tradition) in preface (*al-muqaddimah*) to his *Sunan* (1:88 # 116); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (4:168); Hindī, *Kanz-ul-‘ummāl* (11:602 # 32904); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:167, 168); and Ibn ‘Abī ‘Āsim briefly mentioned in *as-Sunnah* (p.603 # 1362).

## ***Hadīth No. 5***

عن البراء بن عازب رضي الله عنه، قال: كنا مع رسول الله صلى الله عليه وآلـه وسلم في سفر، فنزلنا بغدير خم، فنودي علينا: الصلاة جامعة، وكصح لرسول الله صلى الله عليه وآلـه وسلم تحت شجرتين، فصلى الظهر وأخذ بيـد علي رضي الله عنه، فقال: ألسـتم تعلمون أنـي أولـى بالمؤمنين من أنفسـهم؟ قالـوا: بـلى. قال: ألسـتم تعلمون أنـي أولـى بكلـ مؤمن من نفسه؟ قالـوا: بـلى. قال: فأـخذ بيـد علي رضي الله عنه، فقال: من كنت مولاـه فعلي مولاـه، اللـهم! والـمن والاـه، وعادـ من عادـاه. قال: فلقيـه عمر رضي الله عنه بعد ذلك، فقال لهـ: هـنـئـا يا ابنـ أبي طـالـبـ! أـصـبحـت وأـمـسـيـت مـولـى كلـ مؤمنـ وـمؤـمنـةـ.

“It is narrated by Barā’ bin ‘Āzib (رضي الله عنهما): We were on a journey with Allāh’s Messenger (صلوات الله عليه وآله وسلامه). (On the way) we stayed at Ghadīr Khum. There it was announced that the prayer was about to be offered. The space under two trees was cleaned for Allāh’s Messenger (صلوات الله عليه وآله وسلامه). Then he offered the *zuhr* (noon) prayer, and, holding ‘Alī’s hand, he said: Don’t you know that I am even nearer than the lives of the believers? They said: Why not! He said: Don’t you know that I am even nearer than the life of every believer? They said: Why not! The narrator says that he said while holding ‘Alī’s hand: One who has me as his master has ‘Alī as his master. O Allāh! Befriend the one who befriends him (‘Alī) and be the enemy of one who is his enemy. The narrator says that after this ‘Umar (bin al-Khattāb (رضي الله عنهما)) met ‘Alī (رضي الله عنهما) and said to him: O Ibn Abī Tālib! Congratulations, you have become the master of

every male and female believer, morning and evening (for ever)."<sup>1</sup>



1. Ahmad bin Hambal related it from Barā' bin ‘Āzib through two different chains of transmission in *al-Musnad* (4:281); Ibn Abī Shaybah, *al-Musannaf* (12:78 # 12167); Muhib Tabarī, *Dhakhā’ir-ul-‘uqbā fī manāqib dhawī al-qurbā* (p.125), *ar-Riyād-un-nadrāh fī manāqib-il-‘ashrah* (3:126, 127); Hindī, *Kanz-ul-‘ummāl* (13:133, 134 # 36420); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (5:167, 168); Ibn Athīr, *Asad-ul-ghābah* (4:103); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169; 5:464).

Ahmad bin Hambal in his book *Fadā’ il-us-sahābah* (2:610 # 1042) has added the following words in the tradition related to ‘Umar bin al-Khattāb (رضي الله عنه). The Prophet (صلوات الله عليه وسلم) said:

وَعَادٌ مِّنْ عَادٍ، وَأَنْصَرٌ مِّنْ نَصَرٍ، وَأَحَبٌ مِّنْ أَحَبٍ.

قال شعبة: أو قال: وَابْغُضْ مِنْ أَبْغَضْه.

(O Allāh!) Be the enemy of one who is his ('Alī's) enemy, and help him who helps him, and love him who loves him.

Shu'bāh says that the Prophet (صلوات الله عليه وسلم) said in its place, “Bear malice towards him who bears malice towards ('Alī).”

Manāwī has written in *Fayd-ul-qadīr* (6:217) that when Abū Bakr (رضي الله عنه) and ‘Umar (رضي الله عنه) had heard the Prophet’s saying — One who has me as his master has ‘Alī as his master — they said to ‘Alī (رضي الله عنه) : O son of Abū Tālib! You have become the master of every male and female believer, morning and evening (for ever).”

Dhahabī has said in *Siyar a'lām-in-nubalā'* (2:623, 624) that ‘Umar (رضي الله عنه) uttered the words:

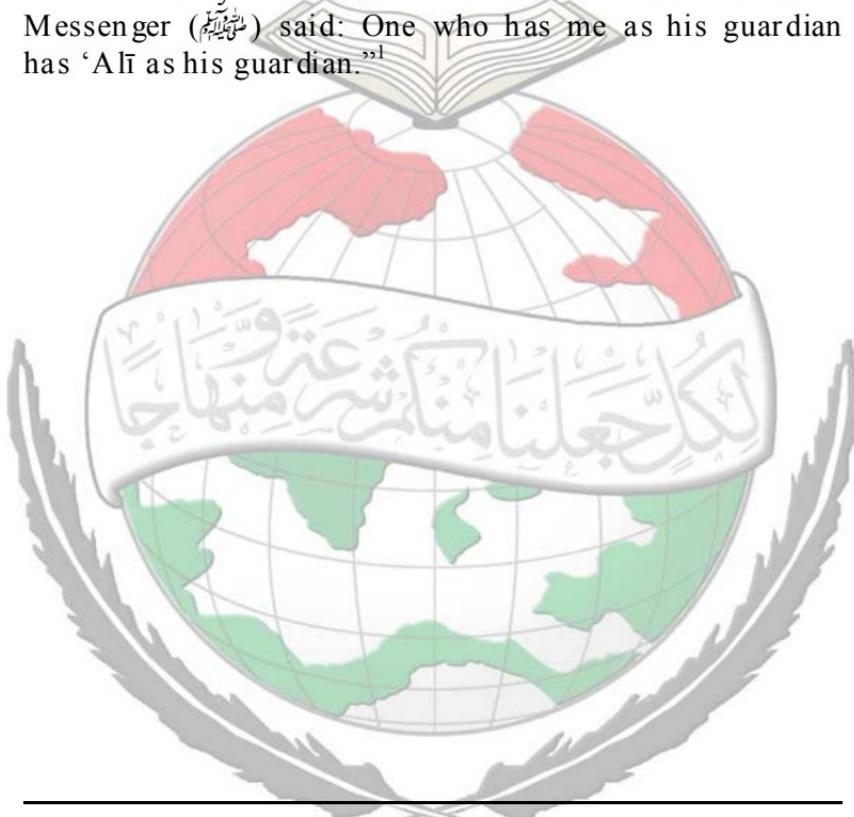
هنيئا لك يا علي!

O ‘Alī! Congratulations.

## ***Hadīth No. 6***

عَنْ أَبْنَى بْرِيْدَةَ عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ: مَنْ كُنْتُ لَهُ فَعُلِّيًّا وَلَيْهِ.

“Ibn Buraydah has attributed it to his father: Allāh’s Messenger ﷺ said: One who has me as his guardian has ‘Alī as his guardian.”<sup>1</sup>



1. Ahmad bin Hambal narrated it in *al-Musnad* (5:361), and *Fadā'il-us-sahābah* (2:563 # 947); Ibn Abī ‘Āsim, *as-Sunnah* (pp.601, 603 # 1351, 1366); Hākim, *al-Mustadrak* (2:131 # 2589); Ibn Abī Shaybah, *al-Musannaf* (12:57 # 12114); Tabarānī, *al-Mu‘jam-ul-kabīr* (5:166 # 4968), *al-Mu‘jam-ul-awsat* (3:100, 101 # 2204); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:143); Haythamī, *Majma‘uz-zawā'id* (9:108); and Hindī in *Kanz-ul-‘ummāl* (11:602 # 32905).

The same tradition has been reproduced by Hindī in *Kanz-ul-‘ummāl* (15:168, 169 # 36511), using slightly different words and he says that it has been narrated by Ibn Rāhawayh and Ibn Jarīr.

Ibn ‘Asākir narrated it through Fātimah (رضي الله عنها) also in *Tārīkh Dimashq al-kabīr* (45:142).

## ***Hadīth No. 7***

عن زيد بن أرقم رضي الله عنه، قال: لما رجع رسول الله صلى الله عليه وآلله وسلم من حجة الوداع، ونزل غدير خم، أمر بدوحات فقمن، فقال: كأني قد دعيت فأجبت، إني قد تركت فيكم التقلين، أحدهما أكبر من الآخر: كتاب الله تعالى، وعترتي، فانظروا كيف تخلقونني فيهما، فإنهما لن يتفرقا حتى يردا علي الحوض. ثم قال: إن الله عز وجل مولاي، وأنا مولى كل مؤمن. ثم أخذ بيدي علي رضي الله عنه، فقال: من كنت مولاه فهذا وليه، اللهم! وال من والاه، وعاد من عاداه.

“It is narrated by Zayd bin Arqam (رضي الله عنه) that when Allāh’s Messenger ﷺ was returning after the Hajjat-ul-wadā‘, he stayed at Ghadīr Khum. He commanded that a canopy should be put up and so it was done. Then he said: It seems as if I am about to breathe my last which I shall accept. Indeed, I am leaving two important things in your midst which exceed each other in importance: One (is) Allāh’s Book and the other (is) my progeny. Now it is to be seen how do you treat both of them after me and they will not be separated from each other, and they will appear before me at the Fountain of *kawthar*. Then added: Surely Allāh ﷺ is my Master and I am the master of every believer. Then, holding ‘Alī’s hand, he said: One who has me as his master has this (‘Alī) as his guardian. O Allāh! Befriend him who befriends him (‘Alī) and be the enemy of one who is his enemy.”<sup>1</sup>

1. Hākim narrated it in *al-Mustadrak* (3:109 # 4576); Nasā’ī, *as-Sunan-ul-kubrā* (5:45, 130 # 8148, 8464); Tabarānī, *al-Mu’jam-ul-kabīr* (5:166 # 4969); and Ibn Abī ‘Āsim related it briefly in *as-Sunnah* (p.644 # 1555).

Nasā’ī related it with a sound chain of authorities in *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (pp.84, 85 # 76).

Abū Mahāsin copied it in *al-Mu’tasar min-al-mukhtasar min Mashkal-il-āthār* (2:301).

## ***Hadīth No. 8***

عن ابن وائلة أنه سمع زيد بن أرقم رضي الله عنه، يقول: نزل رسول الله صلى الله عليه وآله وسلم بين مكة والمدينة عند شجرات خمس دوحتات عظام، فكنس الناس ما تحت الشجرات، ثم راح رسول الله صلى الله عليه وآله وسلم عشية، فصلى، ثم قام خطيباً، فحمد الله وأثنى عليه، وذكر وعظ، فقال ما شاء الله أن يقول، ثم قال: أيها الناس! إني تارك فيكم أمرين، لن تضلوا إن اتباعتموهما، وهما كتاب الله، وأهل بيتي عترتي، ثم قال: أتعلمون إني أولى بالمؤمنين من أنفسهم؟ ثلث مرات، قالوا: نعم. فقال رسول الله صلى الله عليه وآله وسلم: من كنت مولاه فعليه مولاه.

“Ibn Wāthilah is reported to have heard from Zayd bñ Arqam (رضي الله عنه) that the Prophet ﷺ was camping between Makkah and Medina near five dense trees. The people cleaned the place under the trees and he rested there for some time. He offered the prayer and then stood up to address the people. He praised Allāh (عز وجل)، gave some advice to the audience and then said whatever Allāh (عز وجل) wanted him to say. He said: O people! I am leaving two things with you. You will never go astray as long as you follow them and these (two things) are Allāh’s Book and my progeny. He then added: Don’t you know I am nearer than the lives of the believers? He repeated it three times. Everyone said: yes. Then he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

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1. Hākim related it in *al-Mustadrak* (3:109, 110 # 4577); Hindī, *Kanz-ul-‘ummāl* (1:381 # 1657); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:164); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:168).

## ***Hadīth No. 9***

عن زيد بن أرقم رضي الله عنه، قال: خرجنا مع رسول الله صلى الله عليه وآله وسلم حتى انتهينا إلى غدير خم، فأمر بروح فكسح في يوم ما أتى علينا يوم كان أشدّ حرًّا منه، فحمد الله وأثنى عليه، وقال: يا أيها الناس! أنه لم يبعثنبي قط إلا ما عاش نصف ما عاش الذي كان قبله، وإنني أوشك أن أدعى فأجيب، وإنني تارك فيكم ما لన تضلوا بعده كتاب الله عز وجل. ثم قام فأخذ بيدي علي رضي الله عنه، فقال: يا أيها الناس! من أولى بكم من أنفسكم؟ قالوا: الله ورسوله أعلم. ألسنتم أولى بكم من أنفسكم؟ قالوا: بلـى. قال: من كنت مولاـه فعلـي مولاـه.

“Zayd bin Arqam (رضي الله عنه) narrates: We set out with Allāh’s Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) until we reached Ghadīr Khum. He commanded that a canopy should be put up. He looked tired on that day and it was a very hot day. He praised Allāh (عز وجل) and then said: O people, out of the prophets Allāh (عز وجل) sent, each new prophet had a life span half as much as that of his predecessor, and it seems to me that soon I may be called (to breathe my last) which I shall accept. I am leaving in your midst something that will never let you go astray, and that is the Book of Allāh (عز وجل). Then he stood up, held ‘Alī’s hand and said: O people, who is he who is nearer than your lives? All of them said: Allāh (عز وجل) and His Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) know better. (Then added:) Am I not nearer than your lives? They said: Why not! He said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

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1. Hākim graded it *sahīh* (sound) according to the conditions of Bukhārī and Muslim in *al-Mustadrak* (3:533 # 6272) and Dhahabī confirmed its soundness. Tabarānī transmitted it in *al-Mu’jam-ul-*

## ***Hadīth No. 10***

عن سعد بن أبي وقاص رضي الله عنه، قال: لقد سمعت رسول الله صلى الله عليه وآله وسلم يقول في علي رضي الله عنه ثلات خصال، لأن يكون لي واحدة منهن أحب إلي من حمر النعم:

سمعته يقول: إنه بمنزلة هارون من موسى، إلا أنه لانبيبعدي، وسمعته يقول: لا أعطين الراية غدار جلا يحب الله ورسوله، ويحبه الله ورسوله، وسمعته يقول: من كنت مولاه فعلي مولاه.

“Sa‘d bin Abī Waqās (رضي الله عنه) says that he heard Allāh’s Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) describe three qualities of ‘Alī (رضي الله عنه). Had I possessed anyone of them, it would have been dearer to me than red camels.

“I heard him say: Indeed, he (‘Alī) is in my place as Hārūn was in Mūsā’s place, but there is no prophet after me. And I heard him say: Today I shall bestow the flag on the person who loves Allāh (عز وجله) and His Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ), and Allāh (عز وجله) and His Messenger (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) love him too. And I heard him say: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

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kabīr (5:171,172 # 4986); and Hindī in Kanz-ul-‘ummāl (11:602 # 32904).

1. Nasā’ī narrated it with sound chain of transmission in *Khasā’is amīr-il-mu’mīnīm ‘Alī bin Abī Tālib* (pp.33, 34, 88 # 10, 80); and Hindī related it in Kanz-ul-‘ummāl (15:163 # 36496) through ‘Āmir bin Sa‘d with the addition of a few words.

Shāshī narrated it through ‘Āmir bin Sa‘d bin Abī Waqās in *al-Musnad* (1:165, 166 # 106).

Ibn ‘Asākir narrated it through ‘Āmir bin Sa‘d and Sa‘d bin Abī Waqās in *Tārīkh Dimashq al-kabīr* (45:88).

## ***Hadīth No. 11***

أخرج سفيان بن عيينة... عن سعد بن أبي وقاص رضي الله عنه (في مناقب علي رضي الله عنه)، إن له لمناقب أربع: لأن يكون لي واحدة منها أحب إلى من كذا وكذا، ذكر حمر النعم.

قوله صلى الله عليه وآلها وسلم: لأعطيين الرأبة. وقوله صلى الله عليه وآلها وسلم: بمنزلة هارون بن موسى. وقوله صلى الله عليه وآلها وسلم: من كنت مولاه، ونسبي سفيان الرابعة.

“Sufyān bin ‘Uyaynah (in praise of ‘Alī (ؑ)) relates it from Sa‘d bin Abī Waqās (ؓ) that of the four qualities of ‘Alī (ؑ) if I possessed anyone of them, I would have held it dearer than such and such, even the red camels. (The four qualities were as follows:) (first quality) he was blessed with the flag (on the occasion of the battle of Khaybar; (second quality is) the Prophet’s saying about him (that they are related) as Hārūn and Mūsā (were related); (third quality is) the Prophet’s saying about him that one who has me as his master (has ‘Alī as his master). (The sub-narrator) Sufyān bin ‘Uyaynah did not remember the fourth quality.”<sup>1</sup>

1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p.607 # 1385); and Diyā’ Maqdīsī in *al-Aḥādīth-ul-mukhtārah* (3:151 # 948).

Ahmad bin Hambal related it with a fair (*hasan*) chain of authorities in *Fadā’il-us-sahāhah* (2:643 # 1093).

Ibn ‘Asākir narrated this tradition through Sa‘d bin Abī Waqās who mentioned the four qualities in detail in *Tārīkh Dimashq al-kabīr* (45: 89-91).

## ***Hadīth No. 12***

عن عبد الرحمن بن سابط (في مناقب علي رضي الله عنه)، قال: قال سعد رضي الله عنه: سمعت رسول الله صلى الله عليه وآله وسلم يقول في علي رضي الله عنه ثلات خصال، لأن يكون لي واحدة منها أحب إلي من الدنيا وما فيها، سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه، وأنت مني بمنزلة هارون من موسى، ولأعطيك الراية.

“‘Abd-ur-Rahmān bin Sābit (in praise of ‘Alī (ﷺ)) relates that Sa‘d (ؑ) said: I heard Allāh’s Messenger (ﷺ) describe three of ‘Alī’s qualities that if I am blessed with anyone of them I would hold it dearer than the world and its contents. I heard Allāh’s Messenger (ﷺ) say: One who has me as his master (has ‘Alī as his master), and you are in my place as Hārūn was in place of Mūsā, and I shall bestow the flag on him (who is a friend of Allāh (ﷻ) and His Messenger (ﷺ)), and Allāh (ﷻ) and His Messenger (ﷺ) are his friends).”<sup>1</sup>

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1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p.608 # 1386); Ibn Abī Shaybah, *al-Musannaf* (12:61 # 12127); and Diyā’ Maqdīsī declared its chain of transmission *sahīh* (sound) in *al-Aḥādīth-ul-mukhtārah* (3:207 # 1008).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:88,89).

## ***Hadīth No. 13***

عن رفاعة بن إياس الضبي، عن أبيه، عن جده، قال: كنا مع علي رضي الله عنه يوم الجمل، فبعث إلى طلحة بن عبيد الله أن القني، فأتاه طلحة رضي الله عنه، فقال: نشدتك الله! هل سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه، اللهم! وال من ولاه، وعاد من عاداه؟ قال: نعم. قال: فلم تقاتلني؟ قال: لم أذكر. قال: فانصرف طلحة رضي الله عنه.

“Rifā‘ah bin Iyās ad-Dabbī relates on the authority of his father who relates it on the authority of his grandfather. He said: We were with ‘Alī (ؑ) on the day of the Battle of Jamal. He sent a message for Talhah bin ‘Ubaydullāh (ؓ) who called on him. He said: I make you swear by Allāh! Have you heard from the Messenger of Allāh (ﷺ): One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his enemy. Talhah (ؓ) said: Yes. ‘Alī (ؑ) said: Then why do you battle with me? Talhah (ؓ) said: I did not remember it. The narrator said: (After this) Talhah (ؓ) went back.”<sup>1</sup>

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1. Hākim narrated it in *al-Mustadrak* (3:371 # 5594), Bayhaqī, *al-I‘tiqād wal-hidāyah ilā sabīl-ir-rishād ‘alā madhab-is-salaf wa ashāb-il-hadīth* (p.373); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (27:76); Hindī, *Kanz-ul-‘ummāl* (11:332 # 31662); and Haythamī said in *Majma‘-uz-zawā‘id* (9:107) that this tradition has been narrated by Bazzār through Nadhīr.

## ***Hadīth No. 14***

عن بريدة، قال: غزوتُ مع عليٍ رضي الله عنه اليمن، فرأيت منه جفوة، فلما قدمت على رسول الله صلى الله عليه وآله وسلم، ذكرت علياً، فتقصدته، فرأيت وجه رسول الله صلى الله عليه وآله وسلم يتغير، فقال: يا بريدة! ألسْت أولى بالمؤمنين من أنفسهم؟ قلت: بلى، يا رسول الله! قال: من كنت مولاً له فعليك مولاً.

“It is narrated by Buraydah (رضي الله عنه): I took part in the Battle of Yemen with ‘Alī (رضي الله عنه) and I had a complaint against him. When I went to see the Prophet ((صلَّى اللهُ عَلَيْهِ وَسَلَّمَ)) (returning from war), I mentioned ‘Alī in rather improper words. I saw that the Prophet’s face had flushed, and he said: O Buraydah! Am I not nearer than the lives of the believers? I said: why not, O Messenger of Allāh! At this, he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>

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1. Ahmad bin Hambal related it in *al-Musnad* (5:347), and *Fadā’ il-us-sahābah* (2:584, 585 # 989); Nasā’ī, *as-Sunan-ul-kubrā* (5:130 # 8465), *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (p. 86 # 78), and *Fadā’ il-us-sahābah* (p.14 # 42); Hākim, *al-Mustadrak* (3:110 # 4578); Ibn Abī Shaybah, *al-Musannaf* (12:84# 12181); Ibn Abī ‘Āsim, *al-Āhad wal-mathānī* (4:325, 326); Shāshī, *al-Musnad* (1:127); Tabarānī, *al-Mu’jam-ul-awsat* (1:229 # 348); Muhib Tabarī, *ar-Riyād-un-nadrah fti manāqib-il-‘ashrah* (3:128); Abū ‘Ulā, *Tuhfat-ul-ahwadhī* (10:147); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (4:23); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:142, 146-8); and Hindī in *Kanz-ul-ummāl* (13:134 # 36422).

Ibn Kathīr said in *al-Bidāyah wan-nihāyah* (4:168; 5:457) that the tradition narrated by Nasā’ī has a sound chain of succession (*isnāduhū jayyid qawī*) and all of its narrators are of integrity (*rijāluhū thiqaḥ*).

## ***Hadīth No. 15***

عن ميمون أبي عبد الله، قال: قال زيد بن أرقم رضي الله عنه وأنا أسمع: نزلنا مع رسول الله صلى الله عليه وآلـه وسلم بواد يقال له وادي خم، فأمر بالصلوة، فصلاها بهجير. قال: فخطبنا وظلل لرسول الله صلى الله عليه وآلـه وسلم بثوب على شجرة سمرة من الشمس، فقال: ألسـتم تعلمون أو لستـم تشهدون أنى أولى بكل مؤمن من نفسه؟ قالوا: بلى. قال: فمن كنت مولاـه فإنـ عليـا مولاـه، اللـهم! عـادـ من عـادـ، وـوالـ من وـالـاهـ.

“Maymūn Abū ‘Abdullāh describes that he heard Zayd bin Arqam (رضي الله عنه) say: We came down to a valley, named the valley of Khum, with the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ). So he commanded the people to gather for the prayer and led the congregation in terrible heat. Then he delivered the sermon, and a shade was improvised by hanging a piece of cloth from the tree to protect the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) from the heat of the sun. He said: Don’t you know or bear witness (to it) that I am nearer than the life of every believer? The people said: why not! He said: so one who has me as his master has ‘Alī as his master. O Allāh! Be you his enemy who is his (‘Alī’s) enemy and be you his friend who befriends him.”<sup>1</sup>

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1. Ahmad bin Hambal related it in *al-Musnad* (4:372); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Haythamī, *Majma‘-uz-zawā‘id* (9:104); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:166); and Hindī in *Kanz ul-‘ummāl* (13:157 # 36485).

Tabarānī transmitted it through another chain of transmission in *al-Mu‘jam-ul-kabīr* (5:195 # 5068).

Ibn Kathīr graded its chain of authorities fine (*jayyid*) in *al-Bidāyah wan-nihāyah* (4:172), and its men are those of *thiqah* (trustworthy) *hadīth*.

## ***Hadīth No. 16***

عن عطية العوفي، قال: سألت زيد بن أرقم رضي الله عنه، فقلت له: أن ختنا لي حدثي عنك بحديث في شأن علي رضي الله عنه يوم غدير خم، فانا أحب أن أسمعه منك، فقال: إنكم معاشر أهل العراق فيكم ما فيكم، فقلت له: ليس عليك مني بأس، فقال: نعم، كنا بالجحفة، فخرج رسول الله صلى الله عليه وآله وسلم إلينا ظهراً وهوأخذ بعضاً على رضي الله عنه، فقال: يا أيها الناس! ألستم تعلمون أنى أولى بالمؤمنين من أنفسهم؟ قالوا: بلـى. قال: فمن كنت مولاـه فعلي مولاـه. قال: فقلت له: هل قال: اللـهم! والـمـنـ وـالـاهـ، وـعـادـ من عـادـ؟ قال: إنـماـ أخـيرـكـ كـماـ سـمعـتـ.

“It is narrated by ‘Atiyyah al-‘Awfī. He says: I asked Zayd bin Arqam (رضي الله عنه) : I have a son-in-law who relates a *hadīth* in praise of ‘Alī (رضي الله عنه) based on your narration on the day of Ghadīr Khum. I want to hear it (directly) from you. Zayd bin Arqam (رضي الله عنه) said: you are a native of Iraq. May you persist in your habits! So I said: you will not receive any torture from me. (At this) he said: we were at the spot of Juhfah that at the time of *zuhra* (noon prayer) the Prophet (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ), holding ‘Alī’s hand, came out. He said: O people! Don’t you know that I am even nearer than the lives of the believers? They said: why not! Then he said: one who has me as his master has ‘Alī as his master. ‘Atiyyah said: I inquired further: Did he also say this: O Allāh! Be his friend who befriends him (‘Alī) and be his enemy who is his enemy? Zayd ibn Arqam said: I have told you all that I had heard.”<sup>1</sup>

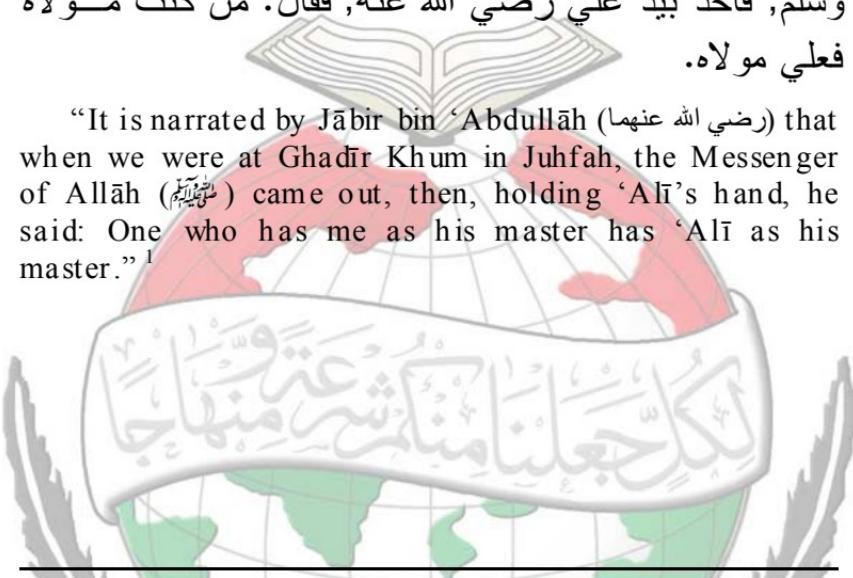
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1. Ahmad bin Hambal related it in *al-Musnad* (4:368), and *Fadā’il-us-sahābah* (2:586 # 992); Tabarānī, *al-Mu’jam-ul-kabīr* (5:195 # 5070); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:165); and Hindī in *Kanz-ul-‘ummāl* (13:105 # 36343).

## ***Hadīth No. 17***

عن جابر بن عبد الله رضي الله عنهمَا، قال: كنا بالجفَّة بعْدِيرَ خم، إِذَا خَرَجَ عَلَيْنَا رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، فَأَخْذَ بِيَدِ عَلِيٍّ رضي الله عنه، فَقَالَ: مَنْ كُنْتَ مُوَلَّاً فَعَلَيْيَ مَوْلَاهُ.

“It is narrated by Jābir bin ‘Abdullāh (رضي الله عنهمَا) that when we were at Ghadīr Khum in Juhfah, the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) came out, then, holding ‘Alī’s hand, he said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>



Nasā’ī has narrated this tradition through Sa‘d in *Kasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (p.97 # 92) with a slight difference in the use of words.

Haythamī has referred to it in *Majma‘-uz-zawā’id* (9:107) that it has been narrated by Bazzar and its narrators are reliable (*thiqah*).

Maymūn Abū ‘Abdullāh describes that Zayd bin Arqam (رضي الله عنه) related this tradition when someone asked him about ‘Alī (رضي الله عنه), and Hindī has reproduced this tradition in *Kanz-ul-‘ummāl* (13:104, 105 # 36342).

1. Ibn Abī Shaybah related it in *al-Musannaf* (12:59 # 12121); Hindī, *Kanz-ul-‘ummāl* (13:137 # 32433); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:169, 170, 172); and Ibn Kathīr has written in *al-Bidāyah wan-nihāyah* (4:173) that Dhahabī has graded it fair (*hasan*).

Dhahabī narrated it through ‘Abdullāh bin Muhammad bin ‘Aqīl in *Siyar a‘lām-in-nubalā’*, (7:570, 571), who said, “‘Alī bin Husayn, Muhammad bin Hanafiyah, Abū Ja‘far and I were at Jābir’s house.” Dhahabī says that the text of the tradition is successive.

## ***Hadīth No. 18***

عَنْ عَلَيْهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَامَ بِحَفْرَةِ الشَّجَرَةِ بِخَمٍ، وَهُوَ آخَذَ بِيَدِ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ: أَيُّهَا النَّاسُ! أَلْسْتُمْ تَشَهُّدُونَ أَنَّ اللَّهَ رَبُّكُمْ؟ قَالُوا: بَلَى. قَالَ: أَلْسْتُمْ تَشَهُّدُونَ أَنَّ اللَّهَ وَرَسُولَهُ أَوْلَى بِكُمْ مِنْ أَنفُسِكُمْ؟ قَالُوا: بَلَى، وَأَنَّ اللَّهَ وَرَسُولَهُ مَوْلَاكُمْ؟ قَالُوا: بَلَى. قَالَ: فَمَنْ كُنْتُ مَوْلَاهُ فَإِنَّ هَذَا مَوْلَاهُ.

“It is narrated by ‘Alī that the Holy Prophet ﷺ was standing under a tree at Khum and he was holding ‘Alī’s hand. He said: O people! Don’t you bear witness that Allāh ﷺ and His Messenger ﷺ are even nearer than your lives? They said: Why not! (Then he added: Don’t you bear witness) that Allāh ﷺ and His Messenger are your masters. They said: Why not! He said: One who has me as his master has this (‘Alī) as his master.”<sup>1</sup>

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1. Ibn Abī ‘Āsim related it in *as-Sunnah* (p. 603 # 1360); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:161, 162); and Hindī has said in *Kanz-ul-‘ummāl* (13:140 # 36441) that Ibn Rāhawayh, Ibn Jarīr, Ibn Abī ‘Āsim and Mahāmilī narrated it in *Amālī*, and graded it *sahīh* (sound).

## ***Hadīth No. 19***

عن حذيفة بن أسد الغفاري رضي الله عنه... فقال صلى الله عليه وآله وسلم: يا أيها الناس! إني قد نبأني اللطيف الخبير أنه لم يعمرنبي إلا نصف عمر الذي يليه من قبله، وإنني لأظن أنني يوشك أن أدعى فأجيب، وإنني مسؤول، وإنكم مسؤولون، فماذا أنتم قاتلون؟ قالوا: نشهد أنك قد بلغت وجاهدت ونصحت، فجزاك الله خيرا. فقال: أليس تشهدون أن لا إله إلا الله، وأن محمدا عبده ورسوله، وأن جنته حق، وناره حق، وأن الموت حق، وأن البعث بعد الموت حق، وأن الساعة آتية لا ريب فيها، وأن الله يبعث من في القبور؟ قالوا: بلى، نشهد بذلك. قال: اللهم! أشهد. ثم قال: أيها الناس! إن الله مولاي وأنا مولى المؤمنين، وأنا أولى بهم من أنفسهم، فمن كنت مولاهم فهذا مولاهم — يعني عليا — اللهم! وال من والاه، وعد من عاداه. ثم قال: يا أيها الناس إني فرطكم وإنكم واردون على الحوض، حوض أعرض ما بين بصرى وصنعاء، فيه عدد النجوم قدحان من فضة، وإنني سائلكم حين تردون علي عن التقلين، فانظروا كيف تختلفون فيهما، التقل الأكبر كتاب الله عز وجل سبب طرفه بيد الله وطرفه بأيديكم، فاستمسكوا به لا تضلوا ولا تبدلوه، وعترتي أهل بيتي، فإنه قد نبأني اللطيف الخبير أنهما لن ينقضيا حتى يردا على الحوض.

“It is narrated by Hudhayfah bin Usayd al-Ghifārī (حسنه) ... He said: O people! I have been told by a highly reliable source that Allāh (عز وجله) gave every prophet half the life span of his predecessor and I apprehend I shall (soon) receive the call and I shall accept it. I shall be

asked (about my responsibilities) and you will (also) be asked (about me). What do you say (about this)? They said: we bear witness that you struggled hard to groom us in the faith and taught us virtuous things. May Allāh (ﷻ) bless you with a noble reward! He said: Don't you bear witness that there is no god but Allāh (ﷻ) and Muhammad is Allāh's servant and His Messenger; Paradise and Hell are a reality and life after death is a reality and there is no doubt about the Day of Judgement and Allāh (ﷻ) will raise us again from the graves? All of them replied: why not! We bear witness to all this. He said: O Allāh! Be you a witness. He said: O people! Surely Allāh is my master and I am the master of all believers and I am nearer than their lives. One who has me as his master has 'Alī as his master. O Allāh! Be his friend who befriends him and be his enemy who is his ('Alī's) enemy. O people! I am to leave before you and you will meet me at the Fountain (of *kawthar*). This fountain is even wider than the distance between Basra and San'ā'. It has silver bowls as big as the stars. When you come to me, I will ask you about two highly important things. It is to be seen how you treat them in my absence. The first important thing is Allāh's Book which is related in one aspect to Allāh (ﷻ) and, in another aspect, to His servants. If you hold on to it firmly, you will neither go astray nor deviate (from truth); and (the second important thing) is my progeny, that is, the members of my family. Hold on to them. The highest authority has told me that surely these two will never deviate from the truth and they will meet me at the Fountain.”<sup>1</sup>

1. Tabarānī related it in *al-Mu'jam-ul-kabīr* (3:67, 180, 181 # 2683, 3052; 5:166, 167 # 4971); Haythamī, *Majma'-uz-zawā'id* (9:164, 165); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:166, 167); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:463); and Hindī in *Kanz-ul-'ummāl* (1:188, 189 # 957, 958).

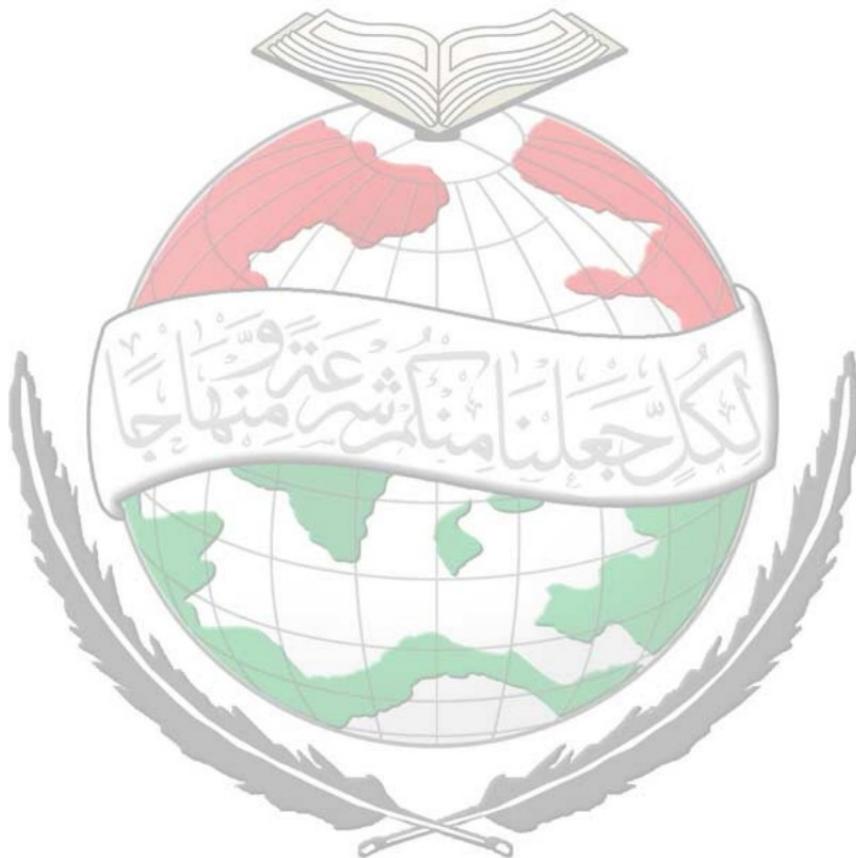
Ibn 'Asākir related it from Sa'd also in *Tārīkh Dimashq al-kabīr* (45:169).

## ***Hadīth No. 20***

عن جرير رضي الله عنه، قال: شهدنا الموسم في حجة مع رسول الله صلى الله عليه وآلـه وسلم، وهي حجة الوداع، فبلغنا مكاناً يقال له غدير خـم، فنادى: الصلاة جامعة، فاجتمعنا المهاجرون والأنصار، فقام رسول الله صلى الله عليه وآلـه وسلم وسطنا، فقال: أيها الناس! بم تشهدون؟ قالوا: نشهد أن لا إله إلا الله. قال: ثم مـا؟ قالوا: وأن محمداً عبده ورسولـه. قال: فمن ولـيكـم؟ قالـوا: الله ورسولـه مـولـانا. قال: فأقامـه فـنزـع عـضـدـه فـأخذ بـذرـاعـيه، فقالـ: من يـكـن الله وـرسـولـه مـولـياـه فـإنـ هـذـا مـوـلـاهـ، اللـهـمـ! وـالـمـنـ وـالـاهـ، وـعـادـ منـ عـادـهـ، اللـهـمـ! مـنـ أـحـبـهـ مـنـ النـاسـ فـكـنـ لـهـ حـبـيـباـ، وـمـنـ أـبغـضـهـ فـكـنـ لـهـ مـبغـضاـ.

“It is narrated by Jarīr (رضي الله عنه) that at the occasion of Hajjat-ul-wadā’ we were with the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ). We reached a place called Ghadīr Khum. When the call came for congregational prayer, all the (Makkan) Immigrants and (Medinan) Helpers rallied there. Then the Prophet (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) stood between us and addressed us: O people! What witness do you bear? They said: We bear witness that there is no god but Allāh (الله). He said: Then what? They said: Surely Muhammad (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) is His servant and Messenger. He said: then who is your guardian? They said: Allāh (الله) and His Messenger. Then added: who else is your guardian? Then he made ‘Alī (عليه السلام) stand up by holding his hand and, holding (‘Alī’s) both arms said: This (‘Alī) is his master whose master is Allāh (الله) and His Messenger. O Allāh! Be his friend who befriends him and be his enemy who is his (‘Alī’s) enemy. O Allāh! Love him who loves him (‘Alī) from among the people

and bear malice towards him who bears malice towards him ('Alī)."<sup>1</sup>



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1. Tabarānī transmitted it in *al-Mu'jam-ul-kabīr* (2:357 # 2505); Haythamī, *Majma'uz-zawā'id* (9:106); Ibn 'Asākir, *Tārīkh Dimashq al-kabīr* (45:179); and Hindī in *Kanz-ul-'ummāl* (13:138, 139 # 36437).

## ***Hadīth No. 21***

عن عمرو بن ذي مر وزيد بن أرقم رضي الله عنهمَا،  
قالاً: خطب رسول الله صلى الله عليه وآلِه وسلم يوم غدير  
خم، فقال: من كنت مولاه فعلي مولاه، اللهم! وال من والاه،  
و عاد من عاده، و انصر من نصره، و اعن من اعنه.

“‘Amr bin Dhī Mur (رضي الله عنه) and Zayd bin Arqam (رضي الله عنه) have narrated that the Prophet ﷺ delivered an address on the day of Ghadīr Khum. He said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him and be his enemy who is his enemy, and help him who helps him and assist him who assists him.”<sup>1</sup>



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1. Tabarānī related it in *al-Mu'jam-ul-kabīr* (5:192 # 5059); Haythamī, *Majma 'uz-zawā'id* (9:104, 106); Hindī, *Kanz-ul-'ummāl* (11:609 # 32946); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:170).

Nasā'ī has reproduced it in *Khasā'is amīr-il-mu'minīn 'Alī bin Abī Tālib* (pp.100,101 # 96) on the authority of ‘Amr Dhī Mur.

## ***Hadīth No. 22***

Exegetes and *hadīth*-scholars have described the following narration in the mode of revelation of the verse:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ.

*Today, I have perfected your religion  
for you.<sup>1</sup>*

عن أبي هريرة رضي الله عنه، قال: من صام يوم ثمان عشرة من ذي الحجة، كتب له صيام ستين شهراً، وهو يوم غدير خم لما أخذ النبي صلى الله عليه وآله وسلم بيد علي بن أبي طالب رضي الله عنه، فقال: ألسنتم ولی المؤمنین؟ قالوا: بلی، يا رسول الله. قال: من كنت مولاه فعلي مولاه. فقال عمر بن الخطاب رضي الله عنه: بخ بخ لك يا ابن أبي طالب! أصبحت مولاي ومولى كل مسلم، فأنزل الله: ﴿الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ﴾.

“Abū Hurayrah (رضي الله عنه) has narrated that one who fasted on 18 Dhul-hijjah will receive a reward equal to 60 months of fasting. This was the day of Ghadīr Khum when the Prophet (صلی اللہ علیہ وسلم), holding ‘Alī bin Abī Tālib’s hand, said: Am I not the guardian of the believers? They said: why not, O messenger of Allāh! He said: One who has me as his master has ‘Alī as his master. At this ‘Umar bin al-Khattāb (رضي الله عنه) said: congratulations! O Ibn Abī Tālib! You are my master and (the master of) every Muslim. (On this occasion) Allāh revealed this verse: Today, I have perfected your religion for you.”<sup>2</sup>

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1. Qur’ān (*al-Mā’idah*, the Table spread) 5:3.

2. Khatīb Baghdādī related it in *Tārīkh Baghdad* (8:290); Wāhidī, *Asbāb-un-nuzūl* (p.108); Rāzī, *at-Tafsīr-ul-kabīr* (11:139); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:176,177); Ibn Kathīr, *al-*

## ***Hadīth No. 23***

Imām Rāzī comments on the mode of revelation of this verse:

يَا أَيُّهَا الرَّسُولُ بُلْغُ مَا أُنْزِلَ إِلَيْكَ مِنْ رَبِّكَ.

*(O (honoured) Messenger! Whatever has been revealed to you from your Lord, convey (it all to the people).<sup>1</sup>*

نزلت الآية في فضل علي بن أبي طالب عليه السلام، ولما نزلت هذه الآية أخذ بيده، وقال: من كنت مولاه فعلني مولاها، اللهم! وال من والاها، وعد من عاداه. فلقيه عمر رضي الله عنه، فقال: هنئا لك يا ابن أبي طالب! أصبحت مولاي ومولى كل مؤمن ومؤمنة. وهو قول ابن عباس والبراء بن عازب ومحمد بن علي رضي الله عنهم.

“This verse has been revealed to stress ‘Alī’s excellence, and when the verse was revealed, the Prophet ﷺ caught hold of ‘Alī’s hand and said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him, and be his enemy who is his enemy. (Soon) after this, ‘Umar (رضي الله عنهما) met him (‘Alī (رضي الله عنهما))

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*Bidāyah wan-nihāyah* (5:464); and Tabarānī in *al-Mu’jam-ul-awsat* (3:324#).

Ibn ‘Asākir narrated it through Abū Sa‘īd al-Khudrī in *Tārīkh Dimashq al-kabīr* (45:179)

Suyūtī said in *ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr* (2:259) that the verse (5:3) revealed when the Prophet ﷺ said on the day of Ghadīr Khum:

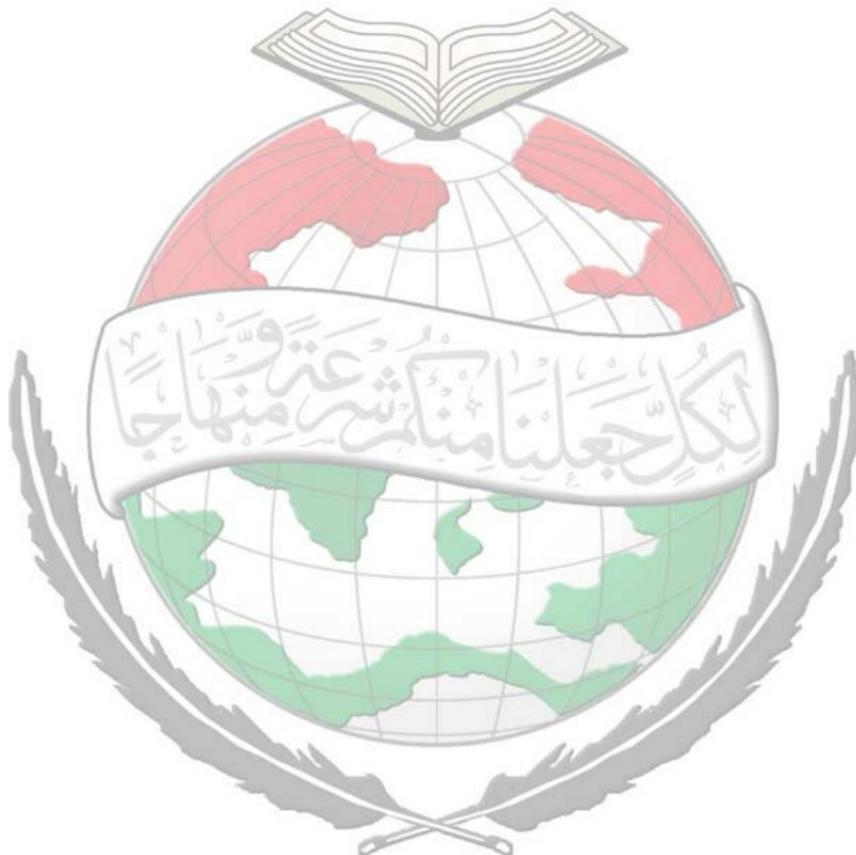
مَنْ كُنْتَ مُوْلَاهُ فَعُلِيٌّ مُوْلَاهٌ.

*One who has me as his master has ‘Alī as his master.*

1. Qur’ān (*al-Mā’idah*, the Table spread) 5:67.

and said: O Ibn Abī Tālib! I congratulate you, now you are my (master) and the master of every male and female believer.

“It has been narrated by ‘Abdullāh bin ‘Abbās, Barā’ bin ‘Āzib and Muhammad bin ‘Alī (ﷺ).”<sup>1</sup>




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1. Rāzī related the tradition in *at-Tafsīr-ul-kabīr* (12:49, 50).

Ibn Abī Hātim Rāzī has copied Abū Sa‘īd al-Khudrī’s tradition from ‘Atiyyah al-‘Awfi in *Tafsīr-ul-Qur’ān-il-‘azīm* (4:1172 # 6609) to point out that the verse (5:67) was revealed in praise of ‘Alī bin Abī Tālib (ﷺ).

The following also related the tradition:

- i. Wāhidī, *Asbāb-un-nuzūl* (p. 115).
- ii. Suyūtī, *ad-Durr-ul-manthūr fit-tafsīr bil-ma’thūr* (2:298).
- iii. Ālūsī, *Rūh-ul-ma’ānī* (6:193).
- iv. Shawkānī, *Fath-ul-qadīr* (2:60).

## ***Hadīth No. 24***

Most of the *hadīth*-scholars have described the tradition given below in the mode of revelation of the verse:

إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ  
يُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاءَ وَهُمْ  
رَاكِعُونَ ○

*(Surely your (helping) friend is Allāh and His Messenger and (along with them) are the believers who establish prayers, pay zakāh and bow down (in humility before Allāh)).*<sup>1</sup>

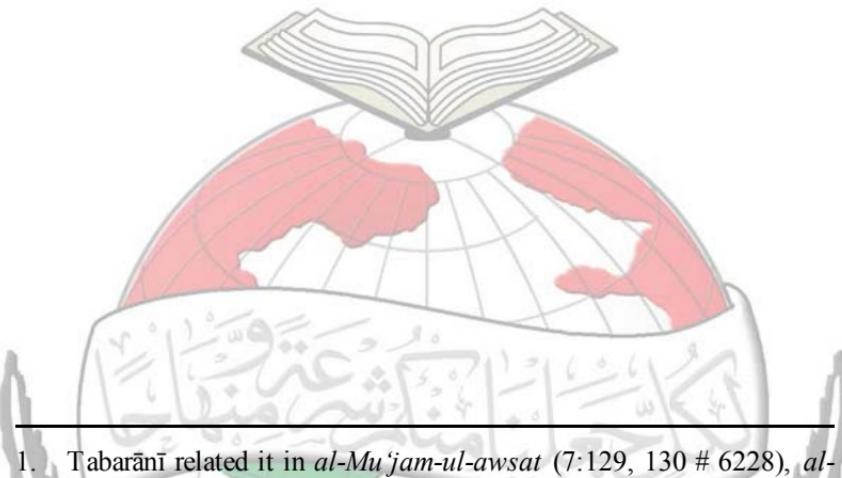
عن عمار بن ياسر رضي الله عنه، يقول: وقف على علي بن أبي طالب رضي الله عنه سائل وهو راكع في تطوع، فنزع خاتمه فأعطاه السائل، فأتى رسول الله صلى الله عليه وآله وسلم، فأعلمه ذلك، فنزلت على النبي صلى الله عليه وآله وسلم هذه الآية: ﴿إِنَّمَا وَلِيُّكُمُ اللَّهُ وَرَسُولُهُ وَالَّذِينَ آمَنُوا الَّذِينَ يُقْيِمُونَ الصَّلَاةَ وَيُؤْتُونَ الزَّكَاءَ وَهُمْ رَاكِعُونَ﴾ فقرأها رسول الله صلى الله عليه وآله وسلم، ثم قال: من كنت مولاه فعله مولاه، اللهم! وال من والاه، وعد من عاداه.

“It is narrated by ‘Ammār bin Yāsir (رضي الله عنه) that a beggar came up to ‘Alī (رضي الله عنه) and stood beside him. He was kneeling in prayer. He (the beggar) pulled out his ring and he gave the ring to the beggar. Then ‘Alī (رضي الله عنه) called on the Prophet (صلوات الله عليه وسلم) and told him the news. At this occasion, this verse was revealed to him: (Surely your (helping) friend is Allāh and His Messenger and (along with them) are the believers who establish prayers, pay zakāh and bow down (in humility before Allāh)). Allāh’s

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1. Qur’ān (*al-Mā’idah*, the Table spread) 5:55.

Messenger (ﷺ) read out the verse and said: One who has me as his master has ‘Alī as his master. O Allāh! Be his friend who befriends him (‘Alī) and be his enemy who is his enemy.”<sup>1</sup>



1. Tabarānī related it in *al-Mu’jam-ul-awsat* (7:129, 130 # 6228), *al-Mu’jam-ul-kabīr* (4:174 # 4053; 5:195, 203, 204 # 5068, 5069, 5092, 5097), and in *al-Mu’jam-us-saghīr* (1:65).

Ahmad bin Hambal narrated it in *al-Musnad* (1:119; 4:372); Hākim, *al-Mustadrak* (3:119, 371 # 4576, 5594); Diyā’ Maqdisī, *al-Aḥādīth-ul-mukhtārah* (2:106, 174 # 480, 553); Haythamī, *Majma’-uz-zawā’id* (7:17), *Mawārid-uz-zamān* (p.544 # 2205); Ibn Athīr, *Asad-ul-ghābah fī ma’rifat-is-sahābah* (2:362; 3:487); Hindī, *Kanz-ul-‘ummāl* (11:332, 333 # 31662; 13:104, 169 # 36340, 36511); and Khatīb Baghdādī in *Tārīkh Baghdad* (7:377).

Hindī has written in *Kanz-ul-‘ummāl* (11:609 # 32950): Tabarānī related this tradition from Abū Hurayrah (رض) and twelve Companions (رض), and Imām Ahmad bin Hambal has related it from Abū Ayyūb al-Ansārī (رض) and a larger number of Companions (رض). Hākim has narrated it from ‘Alī (رض) and Talhah (رض) in *al-Mustadrak*. Imām Ahmad bin Hambal and Tabarānī have related this tradition from ‘Alī, Zayd bin Arqam and thirty Companions (رض). Abū Nu‘aym has copied it from Sa‘d in *Fadā'il-us-sahābah* and Khatīb Baghdādī has copied it from Anas (رض).

Khatīb Baghdādī has copied it in *Tārīkh Baghdad* (12:343) from ‘Abdullāh bin ‘Abbās (رض) along with the words:

مَنْ كُنْتَ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ.

*One who has me as his master has ‘Alī as his master.*

## ***Hadīth No. 25***

عن عمار بن ياسر رضي الله عنه، قال: قال رسول الله صلى الله عليه وآلـه وسلم: أوصـي من آمن بي وصدقـي بولـاية علي بن أبي طالـب، من تولـاه فقد تولـاني ومن تولـاني فقد تولـى الله عز وجلـ، ومن أحبـه فقد أحبـني ومن أحبـني فقد أحبـ الله تعالى، ومن أبغـضـه فقد أبغـضـني ومن أبغـضـني فقد أبغـضـ الله عز وجلـ.

“It is narrated by ‘Ammār bin Yāsir (رضي الله عنه) that the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) said: whoso believed me and endorsed me, I shall pass on to him the legacy of ‘Alī’s spiritual leadership. Anyone who regarded him as his guardian, he regarded me as his guardian, and anyone who regarded me as his guardian, he regarded Allāh (عز وجل) as his Guardian, and anyone who loved him (‘Alī), he loved me and one who loved me loved Allāh (عز وجل), and one who bore malice towards him (‘Alī) bore malice towards me and one who bore malice towards me bore malice towards Allāh (عز وجل).”<sup>1</sup>

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1. Haythamī has related this tradition from Tabarānī in *Majma ‘uz-zawā’id* (9:108, 109) and has called its narrators credible (*thiqah*); and Hindī copied it in *Kanz-ul-‘ummāl* (11:611 # 32958).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:181, 182).

## ***Hadīth No. 26***

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ قَالَ يَوْمَ غَدَرٍ خَمْ: مَنْ كُنْتَ مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ.

“It is narrated by ‘Alī ((ﷺ) himself) that the Prophet (ﷺ) said on the day of Ghadīr Khum: One who has me as his master has ‘Alī as his master.”<sup>1</sup>



1. Ahmad bin Hambal related it with a sound chain of authorities in *al-Musnad* (1:152), and *Fadā'il-us-sahābah* (2:705 # 1206); Ibn Abī ‘Āsim, *as-Sunnah* (p.604 # 1369); Tabarānī, *al-Mu’jam-ul-awsat* (7:448 # 6878); Hindī, *Kanz-ul-‘ummāl* (13:77, 168 # 32950, 36511); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:161, 162, 163); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:171).

Haythamī, copying it in *Majma‘-uz-zawā’id* (9:107), has commented that its narrators are credible (*rijāluhū thiqaḥ*).

*Hadīth* No. 27

عن عبد الله بن بريدة الأسلمي رضي الله عنهما، قال: قال النبي صلى الله عليه وآله وسلم: من كنت وليه فإن عليا وليه.

وفي رواية عنه: من كنت وليه فعليه.

“‘Abdullāh bin Buraydah al-Aslāmī (رضي الله عنهما) relates that the Prophet ﷺ said: ‘Alī is indeed his guardian whose guardian I am.

"Another tradition is attributed to him (that the Prophet ﷺ said): 'Alī is his guardian whose guardian I am.'"<sup>1</sup>

1. Hākim related it in *al-Mustadrak* (2:129, 130 # 2589); Ahmad bin Hambal, *al-Musnad* (5:350, 358, 361); Nasā'ī, *Khasā'is amīr-il-mu'minīn 'Alī bin Abī Tālib* (pp. 85, 86 # 77); 'Abd-ur-Razzāq, *al-Musannaf* (11:225 # 20388); Ibn Abī Shaybah, *al-Musannaf* (12:84 # 12181); and Manāwī in *Fayd-ul-qadīr* (6:218).

Hākim is of the view that this tradition is quite compatible with the requirements of Bukhārī and Muslim for a *sahīh* (sound) *hadīth*, and narrated the tradition through another chain of transmission on the authority of Sa'd bin 'Ubaydah (رضي الله عنه) who has relied on the narration of Abū 'Awānah. He has also narrated it briefly on the authority of Buraydah al-Aslāmī (رضي الله عنه) at another place in *al-Mustadrak* (3:110 # 4578).

من كنت مولاً له — فعلي مولاً (one who has me as his master has 'Alī as his master—in *Hilyat-ul-awliyā' wa tabaqāt-ul-asfiyā'* (4:23).

Ibn ‘Asākir related it in *Tārīkh Dimashq al-kabīr* (45:76).

Haythamī copied it in *Majma‘uz-zawā‘id* (9:108) and said: Bazzar narrated it and its men are those of sound *hadīth* (*rījiluhū saḥīḥ*)

Hindī related it briefly with the words — مولاه فعلى مولاہ (one who has me as his master has ‘Alī as his master) — in *Kanz-ul-‘ummāl* (11:602 # 32905).

## ***Hadīth No. 28***

The same tradition is narrated by Ibn Buraydah (رضي الله عنه) on the authority of his father in slightly different words that the Prophet ﷺ said:

ما بال أقوام ينتقصون عليا! من ينتقص عليا فقد تقصني،  
 ومن فارق عليا فقد فارقني، إن عليا مني وأنا منه، خلق من  
 طيني وخلقت من طينة إبراهيم، وأنا أفضل من إبراهيم،  
 ذرية بعضها من بعض والله سميح عليه... وإنه وليك من  
 بعدي. فقلت: يا رسول الله! بالصحبة ألا بسطت يدك حتى  
 أبأيك على الإسلام جديدا؟ قال: فما فارقته حتى بايعته على  
 الإسلام.

“What will happen to the people who show rudeness to ‘Alī! (Beware) that anyone who is rude to ‘Alī is rude to me, and anyone who parted from ‘Alī parted from me. Surely ‘Alī is from me and I am from ‘Alī. He has been created from my clay and I have been created from Ibrāhīm’s clay and I have an edge over Ibrāhīm. Some of us are the children of others and Allāh (عز وجل) hears and knows all these things... And He is the guardian of all of you after me. (Buraydah رضي الله عنه describes that) I said: O Messenger of Allāh! Spare some of your time and extend your hand. I want to take the oath of reaffirming Islam at your hand. And I did not part from him, so much so that I reaffirmed my faith in Islam.”<sup>1</sup>

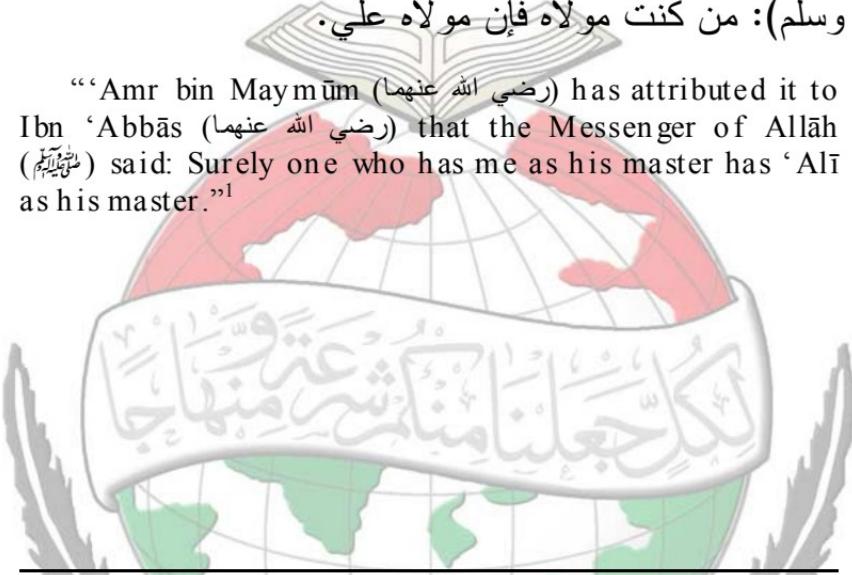
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1. Tabarānī narrated it in *al-Mu’jam-ul-awsat* (7:49, 50 # 6081); and Haythamī in *Majma’uz-zawā’id* (9:128).

## ***Hadīth No. 29***

عن عمرو بن ميمون رضي الله عنهم، قال ابن عباس رضي الله عنهم: قال (رسول الله صلى الله عليه وآله وسلم): من كنت مولاه فإن مولاه علي.

“Amr bin Maymūn (رضي الله عنهم) has attributed it to Ibn ‘Abbās (رضي الله عنهم) that the Messenger of Allāh (صلوات الله علیه وآله وسلم) said: Surely one who has me as his master has ‘Alī as his master.”<sup>1</sup>



1. Ahmad bin Hambal narrated it in *al-Musnad* (1:331); Nasā’ī, *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (pp. 44, 46 # 23); Hākim, *al-Musadrak* (3:132-134 # 4652); Tabarānī, *al-Mu’jam-ul-kabīr* (12:77, 78 # 12593); Haythamī, *Majma‘-uz-zawā’id* (9:119, 120); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:174, 175), and *Dhakhā’ir-ul-‘uqbā fī manāqib dhaw-il-qurbā* (pp.156-158).

The words of this tradition as recorded in *as-Sunnah* (pp.600,601 # 1351) by Ibn Abī ‘Āsim are as follows:

من كنت وليه فعلي وليه.

*Who has me as his guardian has ‘Alī as his guardian.*

The tradition narrated by Nasā’ī has a sound chain of succession.

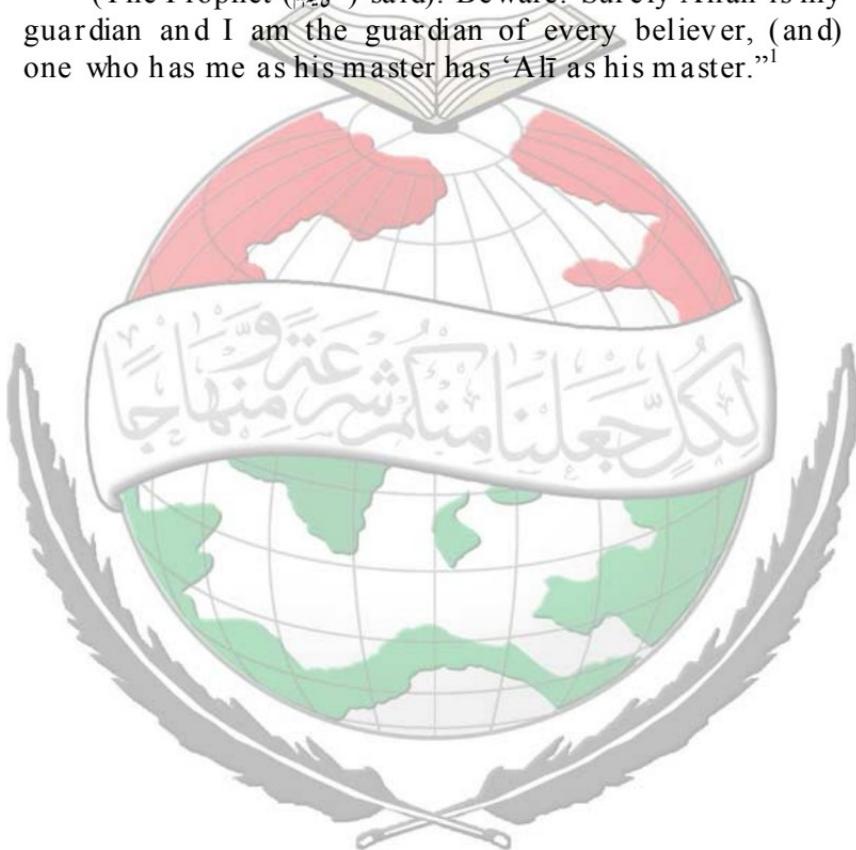
Dhahabī graded Hākim’s narrated tradition as *sahīh* (sound).

Haythamī has said that it has been narrated by Ahmad and Tabarānī and its men are those of *sahīh* (sound) *hadīth* except Abū Balj Farāzī while he is *thiqah* (trustworthy).

## ***Hadīth No. 30***

(قال رسول الله صلی الله علیه وآلہ وسلم: ) ألا! إن الله ولیي وأنا ولی كل مؤمن، من كنت مولاہ فعلى مولاہ.

“(The Prophet ﷺ said): Beware! Surely Allāh is my guardian and I am the guardian of every believer, (and) one who has me as his master has ‘Alī as his master.”<sup>1</sup>



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1. Hindī, while relating it in *Kanz-ul-'ummāl* (11:608 # 32945), has commented that this tradition has been narrated by Abū Nu‘aym in *Fadā'il-us-sahābah* on the authority of Zayd bin Arqam (رضي الله عنه) and Barā' bin al-‘Āzib (رضي الله عنه).

<sup>1</sup> Asqalānī also narrated it in *al-Isābah fī tamyīz-is-sahābah* (4:328).

## ***Hadīth No. 31***

عن أبي يزيد الأودي عن أبيه، قال: دخل أبو هريرة رضي الله عنه المسجد، فاجتمع إليه الناس، فقام إليه شاب، فقال: أنشدك بالله! أسمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعليه مولاه، اللهم! وال من والاه، وعاد من عاداه؟ قال: أشهد أنني سمعت رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعليه مولاه، اللهم! وال من والاه، وعاد من عاداه.

“Abū Yazīd al-Awdī has related it on the authority of his father that (once) Abū Hurayrah (رضي الله عنه) entered the mosque. The people gathered round him. One young man (from among them) stood up and said: I make you swear by Allāh and ask you: Have you heard the Messenger of Allāh (صلی اللہ علیہ وسلم) say that one who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī), and be his enemy who is his enemy. At this he said: I bear witness that I have heard the Messenger of Allāh (صلی اللہ علیہ وسلم) say this: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his enemy.”<sup>1</sup>

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1. Abū Ya‘lā narrated it in *al-Musnad* (11:307 # 6423); Ibn Abī Shaybah, *al-Musannaf* (12:68 # 12141); Haythamī, *Majma‘-uz-zawā’id* (9:105, 106); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:175); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:174).

## ***Hadīth No. 32***

عن أبي إسحاق، قال: سمعت سعيد بن وهب رضي الله عنه، قال: نشد على الناس، فقام خمسة أو ستة من أصحاب النبي صلى الله عليه وآله وسلم، فشهدوا أن رسول الله صلى الله عليه وآله وسلم قال: من كنت مولاه فعلي مولاه.

“Abū Ishāq narrated that he heard Sa‘īd bin Wahb say: ‘Alī (؏) took oath from the people, at which five or six Companions (ؑ) stood up and bore witness that Allāh’s Messenger (ﷺ) had said: One who has me as his master has ‘Alī as his master.”<sup>1</sup>



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1. Ahmad bin Hambal related it in *al-Musnad* (5:366), and *Fadā’ il-us-sahābah* (2:598, 599 # 1021); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:160); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:127).

Nasā’ī graded it *sahīh* (sound) in *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (p.90 # 83).

Diyā’ Maqdīsī narrated it with a sound chain of authorities in *al-Aḥādīth-ul-mukhtārah* (2:105 # 479).

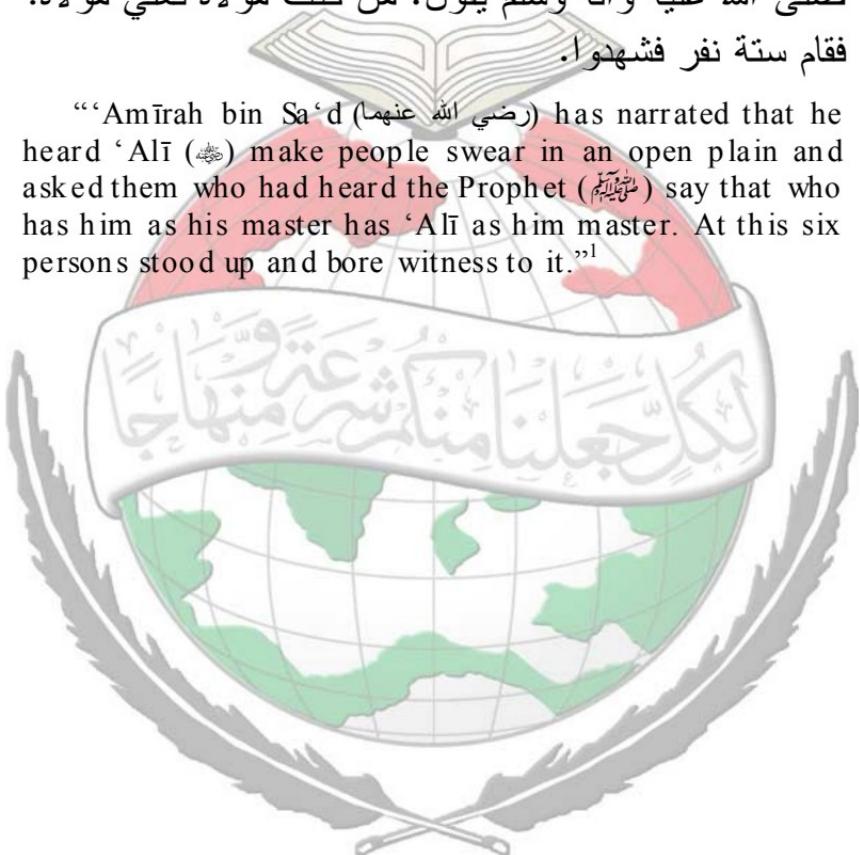
Haythamī related it in *Majma‘-uz-zawā’id* (9:104) and declared that Ahmad’s men are sound (*rijāluhū sahīh*).

Ibn Kathīr said in *al-Bidāyah wan-nihāyah* (4:170; 5:462) that its chain of authorities is *jayyid* (fine).

## ***Hadīth No. 33***

عن عميرة بن سعد رضي الله عنهم، أنه سمع علياً رضي الله عنه وهو ينشد في الرحبة: من سمع رسول الله صلى الله عليه وآلـه وسلم يقول: من كنت مولاه فعلي مولاه؟ فقام ستة نفر فشهدوا.

“Amīrah bin Sa‘d (رضي الله عنهم) has narrated that he heard ‘Alī (؏) make people swear in an open plain and asked them who had heard the Prophet (صلی اللہ علیہ وسلم) say that who has him as his master has ‘Alī as his master. At this six persons stood up and bore witness to it.”<sup>1</sup>



- 
1. Nasā’ī related it in *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (pp.89, 91 # 82, 85); Tabarānī, *al-Mu’jam-ul-awsat* (3:134 # 2275); Bayhaqī, *as-Sunan-ul-kubrā* (5:132); and Mizzī in *Tahdhīb-ul-kamāl* (22:397, 398).

Ibn ‘Asākir’s narration in *Tārīkh Dimashq al-kabīr* (45:159) has eighteen witnesses.

Tabarānī related it in *Mu’jam-us-saghīr* (1:64, 65) and it had twelve witnesses, including Abū Hurayrah, Abū Sa‘īd and Anas bin Mālik (ؓ). Haythamī copied in *Majma‘uz-zawā’id* (9:108).

## ***Hadīth No. 34***

عن أبي الطفيلي، عن زيد بن أرقم رضي الله عنه، قال: نشد على الناس: من سمع رسول الله صلى الله عليه وآله وسلم يقول يوم غدير خم: ألستم تعلمون أنني أولى بالمؤمنين من أنفسهم؟ قالوا: بلى. قال: فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه؟ فقام أثنا عشر رجلاً فشهدوا بذلك.

“Abū Tufayl narrated it on the authority of Zayd bin Arqam (رضي الله عنه) that ‘Alī (رضي الله عنه) asked people on oath who among them had heard the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَسَلَّمَ) say on the day of Ghadīr Khum: Don’t you know that I am nearer than the lives of the believers? They said: Why not! He said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy. (At Ali’s conversation,) twelve persons stood up and bore witness to this incident.”<sup>1</sup>

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1. Tabarānī related it in *al-Mu'jam-ul-awsat* (2:576 # 1987); Haythamī, *Majma'-uz-zawā'id* (9:106); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:157, 158); Muhib Tabarī, *ar-Riyād-un-nadrāh fī manāqib-il-'ashrah* (3:127); Hindī, *Kanz-ul-'ummāl* (13:157 # 36485); and Shawkānī in *Darr-us-sahābah* (p.211).

## ***Hadīth No. 35***

عن سعيد بن وهب وعن زيد بن يثيغ رضي الله عنهمَا، قالا: نشد على رضي الله عنه الناس في الرحبة من سمع رسول الله صلى الله عليه وآلِه وسلِّم يقول يوم غدير خم إلا قام. قال: فقام من قبل سعيد ستة ومن قبل زيد ستة، فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآلِه وسلِّم يقول لعلي رضي الله عنه يوم غدير خم: أليس الله أولى بالمؤمنين؟ قالوا: بلى. قال: اللهم! من كنت مولاً له فعليه مولاً، اللهم! وال من والاه، وعاد من عاداه.

(رضي الله عنهمَا) ‘Sa‘īd bin Wahb and Zayd bin Yuthay’ narrate that ‘Alī (عليه السلام) made people swear in an open plain and asked anyone to stand up who had heard the Prophet (صلوات الله عليه) say something on the day of Ghadīr Khum. The narrator says: Six (men) from Sa‘īd’s side and six from Zayd’s side stood up and bore witness that they had heard the Prophet (صلوات الله عليه) say about ‘Alī (عليه السلام) on the day of Ghadīr Khum: Is Allāh not nearer than the lives of the believers? The people said: Why not! Then he said: O Allāh! One who has me as his master has ‘Alī as his master. O Allāh! Be you his friend who befriends him (‘Alī), and be his enemy who is his (‘Alī’s) enemy.”<sup>1</sup>

1. Ahmd bin Hambal related it in *al-Musnad* (1:118); Ibn Abī Shaybah, *al-Musannaf* (12:67 # 12140); Tabarānī, *al-Mu‘jam-ul-awsat* (3:69, 134 # 2130, 2275), *al-Mu‘jam-us-saghīr* (1:65); Diyā’ Maqdīsī, *al-Aḥādīth-ul-mukhtārah* (2:105, 106 # 480); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (5:26); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:160); and Hindī in *Kanz-ul-‘ummāl* (13:157 # 36485).

Nasā’ī narrated it with sound (*sahīh*) chain of authorities in *Khasā’is amīr-il-mu’mīnīn ‘Alī bin Abī Tālib* (pp.90, 100 # 84, 95).

Haythamī said in *Majma‘-uz-zawā’id* (9:107,108) that Tabarānī’s chain of authorities is *hasan* (*fāir*).

## ***Hadīth No. 36***

عن عبد الرحمن بن أبي ليلٰى، قال: شهدت علياً رضي الله عنه في الرحبة ينشد الناس: أنسد الله! من سمع رسول الله صلى الله عليه وآلِه وسلِّم يقول يوم غدير خم: من كنت مولاه فعلي مولاه؟ لما قام فشهد. قال عبد الرحمن: فقام أثنا عشر بدريةاً كأني أنظر إلى أحدهم، فقالوا: نشهد أنا سمعنا رسول الله صلى الله عليه وآلِه وسلِّم يقول يوم غدير خم: ألسنت أولى بالمؤمنين من أنفسهم، وأزواجهي أمهاهاتهم؟ فقلنا: بلٰى، يا رسول الله! قال: فمن كنت مولاه فعلي مولاه، اللهم! وال من والاه، وعاد من عاداه.

“‘Abd-ur-Rahmān bin Abī Laylā narrates that I saw ‘Alī (عليه السلام) in a vast plain. At that time he was asking people on oath that anyone who had heard the Messenger of Allāh (صلی اللہ علیہ وسلم) say on the day of Ghadīr Khum — one who has me as his master has ‘Alī as his master — should stand up and bear witness. ‘Abd-ur-Rahmān said: At this twelve Badrī Companions (رضي الله عنهم) stood up as I am looking at one of them. Those (Badrī Companions) said: We bear witness that we heard the Messenger of Allāh (صلی اللہ علیہ وسلم) say on the day of Ghadīr Khum: Am I not nearer than the lives of the believers and are not my wives their mothers? All of them said: Why not, O Messenger of Allāh! At this he said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī's) enemy.”<sup>2</sup>

1. The Companions (رضي الله عنهم) who took part in defensive war fought at the plain of Badr near Medina after the aggression of Makkans on Medinan Muslims.
2. Ahmad bin Hambal narrated it in *al-Musnad* (1:119); *Tahāwī*, *Mashkal-ul-āthār* (2:308); *Diyā’ Maqdīsī*, *al-Aḥādīth-ul-mukhtārah* (2:80, 81 # 458); *Khatīb Baghdādī*, *Tārīkh Baghdad* (14:236); *Ibn ‘Asākir*, *Tārīkh Dimashq al-kabīr* (45:156, 157); *Ibn*

## ***Hadīth No. 37***

عن عمرو بن ذي مر، وسعید بن وهب، وعن زید بن یثیع، قالوا: سمعنا علیا رضی اللہ عنہ یقُول: نشدت اللہ رجلا سمع رسول اللہ صلی اللہ علیه وآلہ وسلم یقُول یوم غدیر خم، لما قام، فقام ثلاثة عشر رجلا فشهدوا أن رسول اللہ صلی اللہ علیه وآلہ وسلم قال: أَنْتُ أَوْلَى بِالْمُؤْمِنِينَ مِنْ أَنفُسِهِمْ؟ قالوا: بَلِّی، يَا رَسُولَ اللَّهِ! قَالَ: فَأَخْذُ بِبَدْلِ عَلیٍّ، فَقَالَ: مَنْ كُنْتَ مَوْلَاهُ فَهُدَا مَوْلَاهُ، اللَّهُمَّ! وَالَّذِي مِنْ وَالآهِ، وَعَادَ مِنْ عَادَهُ، وَأَحَبَّ مِنْ أَحَبَّهُ، وَأَبْغَضَ مِنْ يَبْغِضُهُ، وَانْصَرَ مِنْ نَصْرَهُ، وَأَخْذَلَ مِنْ خَذْلَهُ.

“Amr bin Dhī Mur, Sa‘īd bin Wahb and Zayd bin Yuthay‘ (رضي الله عنه) narrate that we heard ‘Alī (رضي الله عنه) say: I want to ask every man on oath who may have heard the Prophet (صلی اللہ علیہ وسلم) say this on the day of Ghadīr Khum. At this thirteen men stood up and bore witness that the Messenger of Allāh (صلی اللہ علیہ وسلم) said: Am I not nearer than the lives of the

Athīr, *Asad-ul-ghābah* (4:102, 103); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (4:170; 5:461, 462); and Shawkānī in *Darr-us-sahābah* (p.209).

Ibn ‘Asākir related it from Ziyād bin Abī Ziyād too in *Tārīkh Dimashq al-kabīr* (45:161).

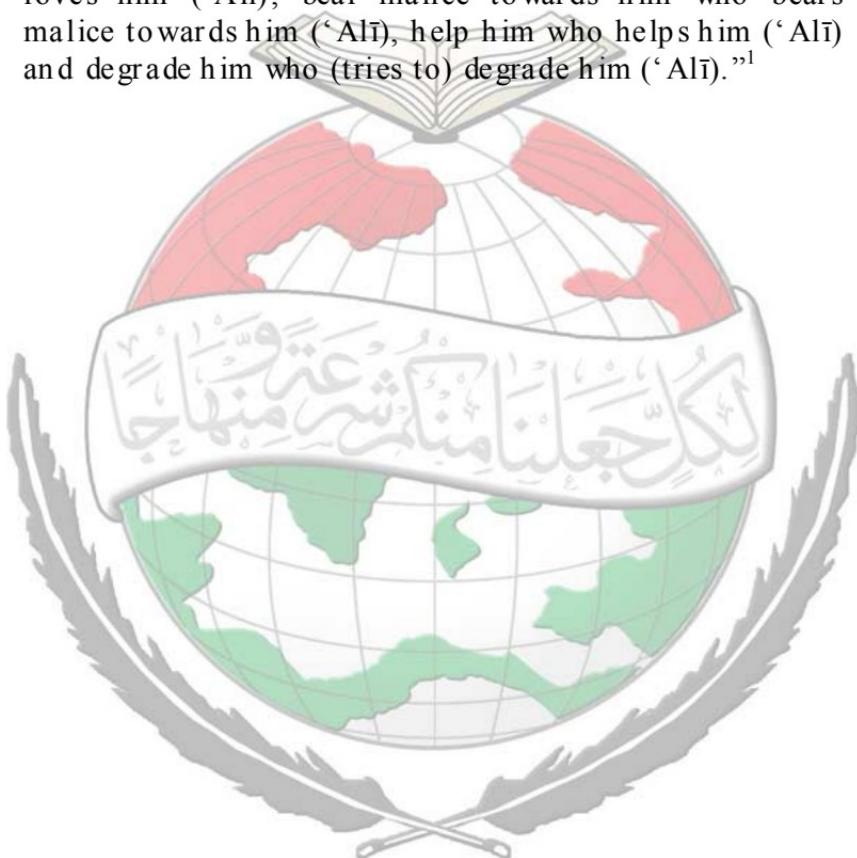
Muhib Tabarī related it from Ziyād bin Abī Ziyād in *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:128).

Haythamī says in *Majma‘-uz-zawā‘id* (9:105, 106) that it has been narrated by Abū Ya‘lā in *al-Musnad* (1:257 # 563) and its men are *thiqah* (trustworthy).

Hindī says in *Kanz-ul-‘ummāl* (13:170 # 36515) that this tradition has also been narrated by Ibn Jarīr, Sa‘īd bin Mansūr and Ibn Athīr Jazarī.

Ahmad bin Hambal has related the tradition from Ziyād bin Abī Ziyād also in *al-Musnad* (1:88); and Haythamī has copied it in *Majma‘-uz-zawā‘id* (9:106) and declared its men trustworthy (*rijāluhū thiqah*).

believers? All of them said: Why not! O Messenger of Allāh. The narrator says that he then caught hold of ‘Alī’s hand and said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him, and be his enemy who is his (‘Alī’s) enemy, love him who loves him (‘Alī), bear malice towards him who bears malice towards him (‘Alī), help him who helps him (‘Alī) and degrade him who (tries to) degrade him (‘Alī).”<sup>1</sup>



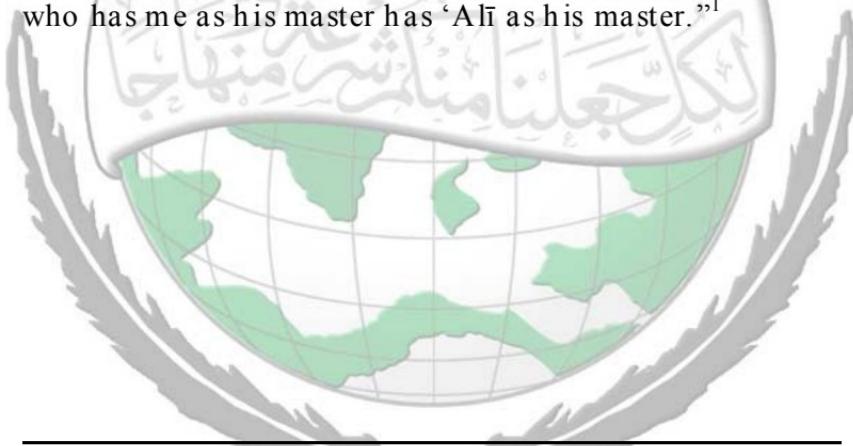
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1. Haythamī said in *Majma‘-uz-zawā‘id* (9:104, 105) that Bazzār related it in *al-Musnad* (3:35 # 786) and called its men *sahīh* (sound) except Fitr bin Khalīfah while he is *thiqah* (trustworthy).

Tahāwī related it in *Mashkal-ul-āthār* (2:308); Hindī, *Kanz-ul-‘ummāl* (13:158 # 36487); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:159, 160); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169; 5:462).

## ***Hadīth No. 38***

عن زادان بن عمر، قال: سمعت عليا رضي الله عنه في الرحبة، وهو ينشد الناس من شهد رسول الله صلى الله عليه وآله وسلم يوم غدير خم وهو يقول ما قال، فقام ثلاثة عشر رجلاً فشهدوا أنهم سمعوا رسول الله صلى الله عليه وآله وسلم وهو يقول: من كنت مولاه فعليه مولاه.

“Zādhān bin ‘Umar has narrated: I heard ‘Alī (عليه السلام) in a meeting ask people on oath: Who has heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say something on the day of Gadhīr Khum? At this, thirteen men stood up and they confirmed that they had heard the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say this: One who has me as his master has ‘Alī as his master.”<sup>1</sup>



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1. Ahmad bin Hambal narrated it in *al-Musnad* (1:84), and *Fadā’ il-us-sahābah* (2:585 # 991); Ibn Abī ‘Āsim, *as-Sunnah* (p.604 # 1371); Tabarānī, *al-Mu’jam-ul-awsat* (3:69 # 2131); Bayhaqī, *as-Sunan-ul-kubrā* (5:131); Abū Nu‘aym, *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (5:26); Ibn Jawzī, *Sifat-us-safwah* (1:313); Haythamī, *Majma’-uz-zawā’id* (9:107); Hindi, *Kanz-ul-ummāl* (13:158 # 36487); and Shawkānī in *Darr-us-sahābah* (p.211).

Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:169) has copied the tradition on the authority of Zādhān Abū ‘Umar and has put the number of witnesses at twelve.

Ibn Kathīr has put the number of witnesses at thirteen in the tradition narrated through Zādhān who narrated it on the authority of Ibn ‘Umar in *al-Bidāyah wan-nihāyah* (5:462).

## ***Hadīth No. 39***

عن عبد الرحمن بن أبي ليلى، قال: خطب علي رضي الله عنه، فقال: أنسد الله امرأ نشدة الإسلام سمع رسول الله صلى الله عليه وآلـه وسلم يوم غدير خم أخذ بيدي، يقول: ألسـت أولـى بـكم يا معاشر المسلمين من أنفسـكم؟ قالـوا: بـلىـ، يا رسول الله! قالـ: من كنت مـولاـه فـعليـ مـولاـه، اللـهمـ! وـالـمـ من والـاهـ، وـعـادـ من عـادـهـ، وـانـصـرـ من نـصـرهـ، وـاـخـذـلـ من خـذـلهـ. إـلاـ قـامـ فـشـهـدـ، فـقـامـ بـضـعـةـ عـشـرـ رـجـلـاـ فـشـهـدـواـ، وـكـتـمـ قـومـ، فـما فـنـواـ مـنـ الدـنـيـاـ إـلاـ عـمـواـ وـبـرـصـواـ.

“It is related by ‘Abd-ur-Rahmān bin Abī Laylā that ‘Alī (؏) addressed (the people) and said: I make the person swear by Allāh (ﷻ) and Islam to come forward who may have heard the Prophet (ﷺ) say on the day of Ghadīr Khum while holding my hand: O Muslims! Am I not nearer than your lives? All of them said: Why not! O Messenger of Allāh. He said: One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him and be his enemy who is his (‘Alī’s) enemy, assist him who assists him, help him who helps him and disgrace him who (wishes to) disgrace him (‘Alī). At this, more than thirteen persons stood up and bore witness and those who concealed these facts turned blind or died of leprosy.”<sup>1</sup>

1. Related by Hindī in *Kanz-ul-'ummāl* (13:131 # 36417).

Ibn Athīr narrated it in *Asad-ul-ghābah* (3:487) through Abū Ishāq who had said: Yazīd bin Wadi‘ah and ‘Abd-ur-Rahmān bin Mudlij suffered because they concealed the facts.

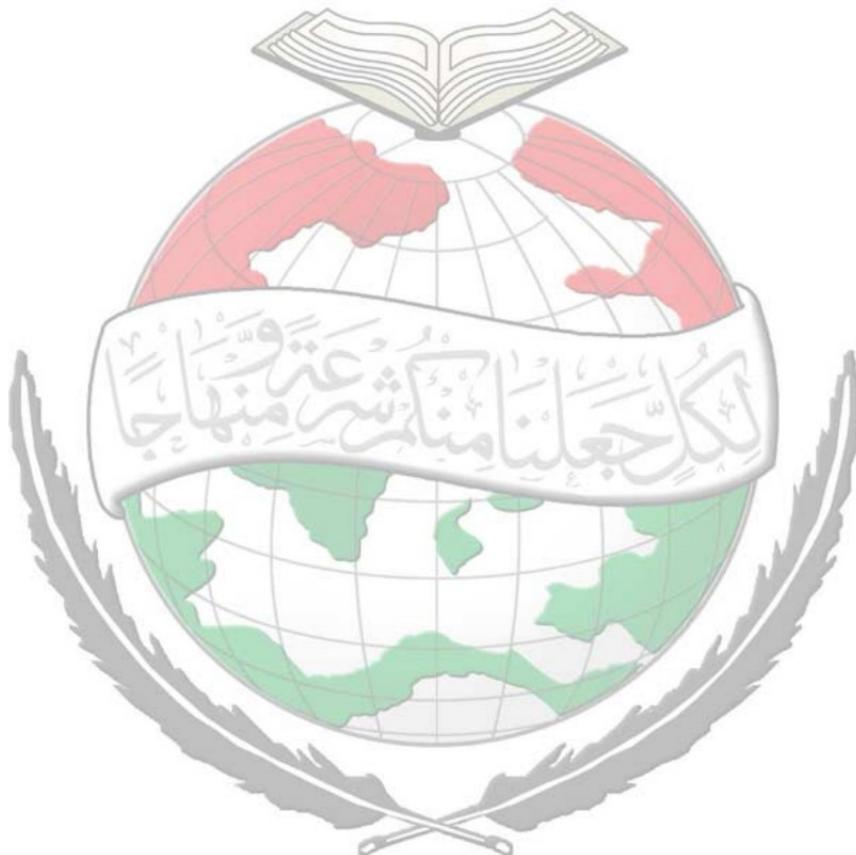
Ibn ‘Asākir related it in *Tārīkh Dimashq al-kabīr* (45:158).

## ***Hadīth No. 40***

عن الأصبغ بن نباتة، قال: نشد على رضي الله عنه الناس في الرحبة: من سمع النبي صلى الله عليه وآلـه وسلم يوم غدير خم، ما قال إلا قام، ولا يقوم إلا من سمع رسول الله صلـى الله عليه وآلـه وسلم يقول، فقام بضعة عشر رجلاً، فيهم: أبو أيوب الأنصاري، وأبو عمـرة بن عمـرو بن مـحسن، وأـبو زـينـب، وـسـهـلـ بنـ حـنـيفـ، وـخـزـيمـةـ بنـ ثـابـتـ، وـعـبـدـ اللهـ بنـ ثـابـتـ الـأـنـصـارـيـ، وـحـبـشـىـ بنـ جـنـادـةـ السـلـوـلـيـ، وـعـبـدـ عـازـبـ الـأـنـصـارـيـ، وـالـنـعـمـانـ بنـ عـجـلـانـ الـأـنـصـارـيـ، وـثـابـتـ بنـ وـديـعـةـ الـأـنـصـارـيـ، وـأـبـوـ فـضـالـةـ الـأـنـصـارـيـ، وـعـبـدـ الرـحـمـانـ بنـ عـبـدـ رـبـ الـأـنـصـارـيـ رـضـيـ اللهـ عـنـهـمـ، فـقـالـوـاـ: نـشـهـدـ أـنـاـ سـمـعـنـاـ رـسـوـلـ اللهـ صـلـىـ اللهـ عـلـيـهـ وـآلـهـ وـسـلـمـ يـقـولـ: أـلـاـ! إـنـ اللهـ عـزـ وـجـلـ وـلـيـ وـأـنـاـ وـلـيـ الـمـؤـمـنـيـنـ، أـلـاـ! فـمـنـ كـنـتـ مـوـلـاهـ فـعـلـيـ مـوـلـاهـ، اللـهـمـ! وـالـمـنـ وـالـاهـ، وـعـادـ مـنـ عـادـاهـ، وـأـحـبـ مـنـ أـحـبـهـ، وـأـبـغضـ مـنـ أـبـغضـهـ، وـأـعـنـ مـنـ أـعـانـهـ.

“Asbagh bin Nubātah has narrated that ‘Alī (عليه السلام) made people swear in an open plain and asked anyone who had heard the Prophet (صلی الله علیہ وسلم) say this to stand up. At this more than thirteen persons stood up including Abū Ayyūb al-Ansārī, Abū ‘Amrah bin ‘Amr bin Muhsan, Abū Zaynab, Sahl bin Hunayf, Khuzaymah bin Thābit, ‘Abdullāh bin Thābit al-Ansārī, Hubshā bin Junādah as-Salūlī, ‘Ubayd bin ‘Āzib al-Ansārī, Nu’mān bin ‘Ajlān al-Ansārī, Thābit bin Wadi‘ah al-Ansārī, Abū Fadālah al-Ansārī and ‘Abdur-Rahmān bin ‘Abd Rab al-Ansārī (عليه السلام). All of them said: We bear witness that we heard from the Messenger of Allāh (صلی الله علیہ وسلم): Beware! Allāh (الله) is my Guardian and I am the guardian of the believers. I warn you! One who has me

as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy, love him who loves him (‘Alī), bear malice towards him who bears malice towards him and help him who helps him (‘Alī).’<sup>1</sup>



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1. Ibn Athīr narrated it in *Asad-ul-ghābah fī ma'rifat-is-sahābah* (3:465); and Tahāwī in *Mashkal-ul-āthār* (2:308).

Ibn Athīr narrated it through Ya'lā bin Murrah in *Asad-ul-ghābah fī ma'rifat-is-sahābah* (2:362) and mentioned Yazīd or Zayd bin Sharāhil among the witnesses. Najiyah bin ‘Amr was also mentioned among the witnesses at another place (5:282). ‘Āmir bin Laylā has been mentioned in another tradition through Ya'lā bin Murrah (3:137).

## ***Hadīth No. 41***

عن زيد بن أرقم رضي الله عنه، قال: استشهد علي الناس، فقال: أنسد الله رجلا سمع النبي صلى الله عليه وآلـه وسلم يقول: اللهم! من كنت مولاه فعلي مولاه، اللهم! والـمن والـاه، وعد من عاداه. قال: فقام ستة عشر رجلا، فشهدوا.

“Zayd bin Arqam (رضي الله عنه) has narrated that ‘Alī (عليه السلام), asking people to bear witness, said: I make you swear if anyone of you heard the Prophet (صلوات الله عليه) say: O Allāh! One who has me as his master has ‘Alī as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (“Alī’s) enemy. So on this occasion sixteen men stood up and bore witness.”<sup>1</sup>

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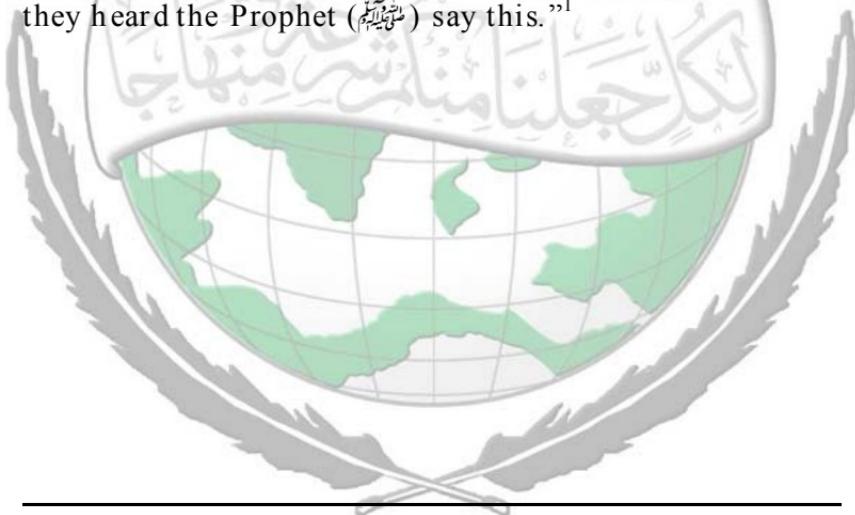
1. Ahmad bin Hambal narrated it in *al-Musnad* (5:370); Tabarānī, *al-Mu'jam-ul-kabīr* (5:171 # 4985); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:461); and Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:127), and *Dhakhā'ir-ul-'uqbā fī manāqib dhaw-il-qurbā* (pp.125, 126).

Haythamī has said in *Majma'-uz-zawā'id* (9:106) that those who concealed the facts lost their eyesight.

## ***Hadīth No. 42***

عن عمير بن سعد أن عليا رضي الله عنه جمع الناس في الرحبة وأنا شاهد، فقال: أنشد الله رجلا سمع رسول الله صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه. فقام ثمانية عشر رجلا، فشهدوا أنهم سمعوا النبي صلى الله عليه وآله وسلم يقول ذلك.

“‘Umayr bin Sa‘d narrates that he heard ‘Alī (؏) gathered people in an open plain and I bear witness to it. So he said: I ask on oath if anyone had heard the Prophet (ﷺ) say: One who has me as his master has ‘Alī as his master. Eighteen persons stood up and bore witness that they heard the Prophet (ﷺ) say this.”<sup>1</sup>



1. Haythamī, relating this tradition in *Majm‘-uz-zawā’id* (9:108), has said that it has been narrated by Tabarānī and its chain of authorities is fair (*isnāduhū hasan*).

Ibn ‘Asākir related it from ‘Umayr bin Sa‘id in *Tārīkh Dimashq al-kabīr* (45:158), and through ‘Umayr bin Sa‘d too. The latter has twelve witnesses.

Ibn Kathīr has related it from ‘Umayr bin Sa‘d in *al-Bidāyah wan-nihāyah* (4:171; 5:461) and it has twelve witnesses, including Abū Hurayrah, Abū Sa‘id and Anas bin Mālik (رض).

Hindī copied it in *Kanz-ul-‘ummāl* (13:154, 155 # 36480); and Shawkānī in *Darr-us-sahābah* (p.211).

## ***Hadīth No. 43***

عن أبي الطفيلي، قال: جمع علي رضي الله عنه الناس في الرحبة، ثم قال لهم: أنشد الله كل امرئ مسلم سمع رسول الله صلى الله عليه وآلـه وسلم يقول يوم غدير خم، ما سمع لما قام، فقام ثلثون من الناس — وقال أبو نعيم: فقام ناس كثير — فشهدوا حين أخذه بيده، فقال للناس: أتعلمون أنـى أولـى بالمؤمنين من أنفسهم؟ قالوا: نعم، يا رسول الله! قال: من كنت مولـاه فهذا مولـاه، اللـهم! والـمن والاـه، وعادـ من عادـاه. قال: فخرجـت وكـأنـ في نـفسي شيئاـ فـلقيـت زـيدـ بنـ أـرـقمـ، فـقلـتـ لـهـ: إـنـىـ سـمعـتـ عـلـياـ رـضـيـ اللـهـ عـنـهـ يـقـولـ كـذـاـ. قالـ: فـماـ تـنـكـرـ قـدـ سـمعـتـ رـسـوـلـ رـضـيـ اللـهـ صـلـىـ اللـهـ عـلـيـهـ وـآلـهـ وـسـلـمـ يـقـولـ ذـلـكـ لـهـ.

“Abū Tufayl has narrated that ‘Alī (عليه السلام) gathered the people in an open place and said to them: I make every Muslim swear and ask him if he has heard the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) say something (about me) on the day of Ghadīr Khum, he should stand up. At this, thirty persons stood up — while Abū Nu‘aym said that a larger number of people stood up — and they bore witness that (we remember that time) when the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) said to the people while holding your hand: Do you know that I am nearer than the lives of the believers? All of them said: yes, O Messenger of Allāh! Then he said: one who has me as his master has this (‘Alī) as his master. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy. The narrator says that when I came out I had some doubt. In the meantime, I met Zayd bin Arqam (رضي الله عنه) and told him that I had heard ‘Alī (عليه السلام) say this. At this Zayd bin Arqam (رضي الله عنه) said: how can you deny

while I have myself heard the Messenger (ﷺ) say this about ‘Alī (عليه السلام)?”<sup>1</sup>



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- Ahmad bin Hambal related it with sound chain of authorities in *al-Musnad* (4:370), and *Fadā'il-us-sahābah* (2:682#1167); Bazzār, *al-Musnad* (2:133 # 492); Ibn Abī ‘Āsim, *as-Sunnah* (p.603#1366); Bayhaqī, *as-Sunan-ul-kubrā* (5:134); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (45:156); Muhib Tabarī, *ar-Riyād-un-nadrāh fī manāqib-il-‘ashrah* (3:127); Haythamī, *Majma‘-uz-zawā’id* (9:104); Ibn Kathīr, *al-Bidāyah wan-nihāyah* (5:460, 461); and Shawkānī in *Darr-us-sahābah* (p.209).

Nasā’ī, in addition to Abū Tufayl, has also narrated it on the authority of ‘Āmir bin Wāthilah.

Ibn Hibbān said in his *as-Sahīh* (15:376#6931) that its chain of authorities is *sahīh* (sound) and its men are *thiqah* (trustworthy).

Hākim graded it *sahīh* according to the conditions of Imām Bukhārī and Imām Muslim in *al-Mustadrak* (3:109#4576).

Tabarānī narrated it briefly in *al-Mu‘jam-ul-kabīr* (5:195#5071).

Ibn Athīr narrated in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (6:246) that seventeen persons witnessed the event.

Ibn Kathīr has written in *al-Bidāyah wan-nihāyah* (4:171) that *rahbah* means an open place in the mosque of Kufā.

Haytamī has written in *as-Sawā‘iq-ul-muhriqah* (p.122) that thirty Companions (رضي الله عنه) have narrated this tradition and its numerous chains of authorities come under the category of *sahīh* (sound) and *hasan* (fair).

Abū Mahāsin copied the tradition in *al-Mu‘tasar min-al-mukhtasar min Mashkal-il-āthār* (2:301).

## ***Hadīth No. 44***

عن رياح بن الحرث، قال: جاء رهط إلى علي رضي الله عنه بالرحبة، فقالوا: السلام عليك يا مولانا! قال: كيف أكون مولاكم وأنتم قوم عرب؟ قالوا: سمعنا رسول الله صلى الله عليه وآله وسلم يوم غدير خم يقول: من كنت مولاه فإن هذا مولاه. قال رياح: فلما مضوا تبعتهم، فسألت: من هؤلاء؟ قالوا: نفر من الأنصار، فيهم أبو أيوب الأنصاري رضي الله عنه.

“Riyāh bin al-Harth has narrated that a delegation met ‘Alī (عليه السلام) and said: O our master, May God bless you! ‘Alī (عليه السلام) asked: how am I your master as you are Arabs (and they do not readily acknowledge someone as their leader)? They said: we have heard it from the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ) on the day of Ghadīr Khum: one who has me as his master, surely he has this (‘Alī) as his master. Riyāh said: when those people left, I asked him: who are these people? He said: it is a delegation of (Medinan) Helpers and Abū Ayyūb al-Ansārī (أبي إعْيوب الْأَنْصَارِي) is also one of them.”<sup>1</sup>

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1. Ahmad bin Hambal related it in *al-Musnad* (5:419), and *Fadā’ il-us-sahābah* (2:572#967); Ibn Abī Shaybah, *al-Musannaf* (12:60 # 12122); Tabarānī, *al-Mu’jam-ul-kabīr* (4:173, 174 # 4052, 4053); Muhib Tabarānī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (2:169; 3:126); and Ibn Kathīr in *al-Bidāyah wan-nihāyah* (4:172; 5:462).

Haythamī has declared the narrators of this tradition trustworthy (*thiqah*) in *Majma ‘uz-zawā’id* (9:103, 104).

Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* through Ziyād bin al-Hārith (45:161), Hasan bin al-Hārith (45:162), and Riyāh bin al-Hārith (45: 163).

Ibn Athīr narrated through Zirr bin Hubaysh in *Asad-ul-ghābah fī ma’rifat-is-sahābah* (1:672) that twelve Companions including Qays bin Thābit, Hāshim bin ‘Utbah and Habīb bin Budayl acknowledged ‘Alī (عليه السلام) as their master.

## ***Hadīth No. 45***

عن عمر رضي الله عنه: وقد نازعه رجل في مسألة، فقال: بيني وبينك هذا الجالس، وأشار إلى علي بن أبي طالب رضي الله عنه، فقال الرجل: هذا الأبطئ؟ فنهض عمر رضي الله عنه عن مجلسه وأخذ بتلبيبه حتى شاله من الأرض، ثم قال: أتدرى من صغرت، مولاي ومولا كل مسلم.

“It is narrated by ‘Umar (رضي الله عنه) that once a person had an argument with him. He said: the man sitting here will decide between you and me, and he pointed towards ‘Alī (رضي الله عنه). That man said: this pot-bellied person (will decide between us)! ‘Umar (رضي الله عنه) rose from his seat, caught him by the collar and lifted him from the ground. Then he said: Do you know that the person you consider worthless is my master as well as the master of every Muslim.”<sup>1</sup>

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1. Muhib Tabarī has said in *ar-Riyād-un-nadrah fī manaqib-il-‘ashrah* (3:128) that Ibn Sammān has documented this narration.

## ***Hadīth No. 46***

وَعِنْ عُمَرَ رَضِيَ اللَّهُ عَنْهُ وَقَدْ جَاءَهُ أَعْرَابِيَانِ يَخْتَصِمُانِ،  
 فَقَالَ لِعُلَيِّ رَضِيَ اللَّهُ عَنْهُ: إِقْضُ بَيْنَهُمَا يَا أَبَا الْحَسْنَ! فَقَضَى  
 عَلَيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ أَحَدُهُمَا: هَذَا يَقْضِي بَيْنَنَا؟ فَوَثَبَ  
 إِلَيْهِ عَمَرٌ رَضِيَ اللَّهُ عَنْهُ وَأَخْذَ بِتَلْبِيهِ، وَقَالَ: وَيَحْكُ! مَا  
 تَدْرِي مَنْ هَذَا؟ هَذَا مَوْلَايُ وَمَوْلَى كُلِّ مُؤْمِنٍ، وَمَنْ لَمْ يَكُنْ  
 مَوْلَاهُ فَلِيَسْ بِمُؤْمِنٍ.

“It is narrated by ‘Umar (رضي الله عنه) that two Bedouins came to him disputing with each other. He said to ‘Alī (رضي الله عنه): O Abū Hasan: decide between these two. So he decided between them (and settled their dispute). One of them said: Is he the only one left to decide between us? (At this) ‘Umar (رضي الله عنه) moved towards him and caught him by his collar and said: May you be dead! Do you know who he is? He is my master and the master of every believer (and) one who does not acknowledge him as his master is not a believer.”<sup>1</sup>

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1. Muhib Tabarī has narrated this tradition in *Dhakhā’ir-ul-‘uqbā fī manāqib dhaw-il-qurbā* (p.126), and says that Ibn Sammān has mentioned it in his book *al-Muwafaqah*. He also narrated it in *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:128).

## ***Hadīth No. 47***

عن عمر رضي الله عنه، أَنَّهُ قَالَ: عَلِيٌّ مَوْلَى مَنْ كَانَ  
رَسُولُ اللهِ صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ مَوْلَاهُ.  
عَنْ سَالِمٍ قِيلَ لِعَمِرٍ رَضِيَ اللَّهُ عَنْهُ: إِنَّكَ تُصْنِعُ بَعْلَيِّ  
رَضِيَ اللَّهُ عَنْهُ شَيْئاً مَا تُصْنِعُهُ بِأَحَدٍ مِنْ أَصْحَابِ رَسُولِ اللهِ  
صَلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ، قَالَ: إِنَّهُ مَوْلَايِ.

“‘Umar (رضي الله عنه) said: one who has Allāh’s Messenger (صلوات الله عليه) as his master has ‘Alī as his master.

“Sālim narrates: ‘Umar was asked why he always treated ‘Alī (رضي الله عنه) differently from other Companions (رضي الله عنه). (At this) ‘Umar (رضي الله عنه) replied: Indeed that (‘Alī) is my master.”<sup>1</sup>

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1. Related by Muhib Tabarī in *ar-Riyād-un-nadrah fī manāqib-il-'ashrah* (3:128).

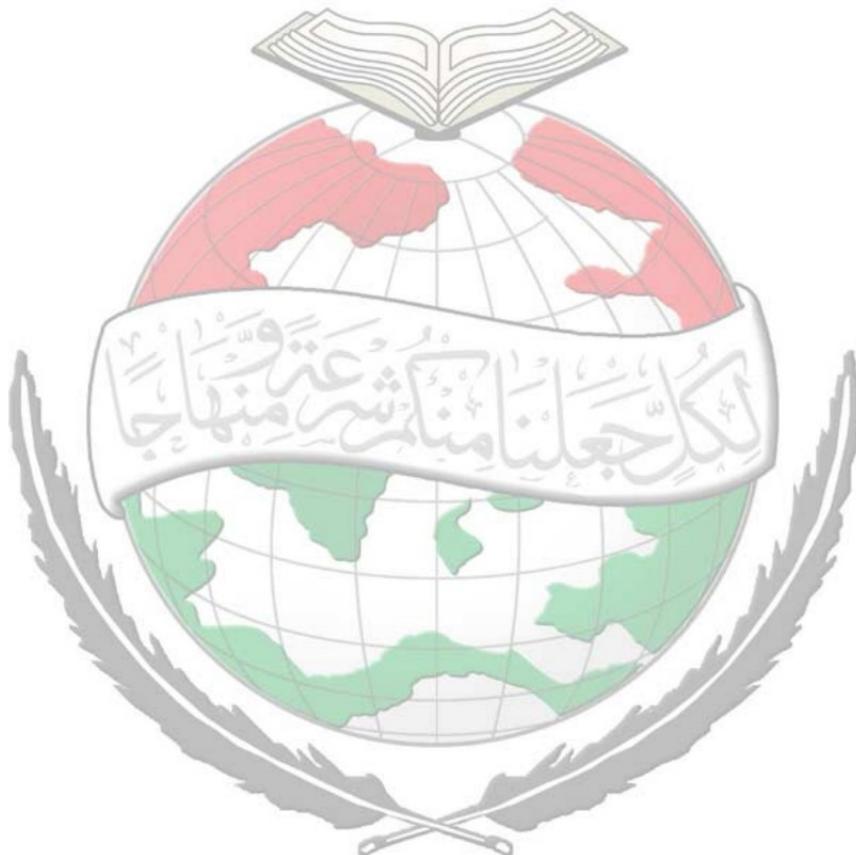
Ibn ‘Asākir narrated it in *Tārīkh Dimashq al-kabīr* (45:178).

## ***Hadīth No. 48***

عن يزيد بن عمر بن مورق، قال: كنت بالشام وعمر بن عبد العزيز رضي الله عنه يعطي الناس، فتقدمت إليه، فقال لي: من أنت؟ قلت: من قريش. قال: من أي قريش؟ قلت: من بني هاشم. قال: من أي بني هاشم؟ قال: فسكت. فقال: من أي بني هاشم؟ قلت: مولى علي. قال: من علي؟ فسكت. قال: فوضع يده على صدري، وقال: وأنا والله مولى علي بن أبي طالب كرم الله وجهه، ثم قال: حدثني عدة أنهم سمعوا النبي صلى الله عليه وآله وسلم يقول: من كنت مولاه فعلي مولاه. ثم قال: يا مزاحم! كم تعطي أمثاله؟ قال مائة أو مائتي درهم. قال: أعطه خمسين دينارا — وقال ابن أبي داود: ستين دينارا — لولايته علي بن أبي طالب رضي الله عنه، ثم قال: الحق ببلاك فسيأتيك مثل ما يأتي نظراك.

“Yazīd bin ‘Umar bin Muwarriq narrates: At one occasion I was in Syria when ‘Umar bin ‘Abd-ul-‘Azīz (ﷺ) was ladling out his blessings to the people. So I went to him, he asked me which tribe did I belong to? I said: to Quraysh. He asked: which (branch) of the Quraysh? I said: Banī Hāshim. He asked: which (family) of Banī Hāshim. The narrator says: I kept silent. He asked (again): which family of Banī Hāshim? I said: (the family) of master (*mawlā*) ‘Alī. He asked me: who is ‘Alī? I kept quiet. The narrator says he placed his hand on my chest and said: By God! I am a slave of ‘Alī bin Abī Tālib (ﷺ). And then added: I have heard countless people say that they heard it from the Prophet (ﷺ): one who has me as his master has ‘Alī as his master. Then he asked Muzāhim: How much are you giving to the people of this category? He replied: hundred or two hundred dirhams. At this he said: give him fifty dinār on account of his nearness to ‘Alī bin Abī Tālib

(ﷺ) — and (according to the tradition) narrated by Ibn Abī Dāwūd (he directed that he should be paid) sixty dinār — and (facing him) he said: you go back to your city and you will get your share equal to that of your tribesmen.<sup>1</sup>



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1. Abū Nu‘aym related it in *Hilyat-ul-awliyā’ wa tabaqāt-ul-asfiyā’* (5:364); Ibn ‘Asākir, *Tārīkh Dimashq al-kabīr* (48:233; 69:127); and Ibn Athīr in *Asad-ul-ghābah fī ma’rifat-is-sahābah* (6:427,428).

## ***Hadīth No. 49***

عن الزهرى... قال: سمعت أبا جنيدة جندع بن عمرو بن مازن، قال: سمعت النبي صلى الله عليه وآلـه وسلم يقول: من كذب على متعمداً فليتبواً مقعده من النار، وسمعته وإلا صمتا، يقول: وقد انصرف من حجة الوداع، فلما نزل غدير خم قام فى الناس خطيباً وأخذ بيده علي رضي الله عنه، وقال: من كنت وليه فهذا وليه، اللهم! وال من والاه، وعد من عاداه.

قال عبيد الله: فقلت للزهرى: لا تحدث بهذا بالشام، وأنـت تسمع ملء أذنيك سب علي رضي الله عنه، فقال: والله! إنـي من فضائل علي رضي الله عنه ما لو تحدث بها لفـلتـت.

“It is narrated by Zuhri that Abū Junaydah Junda‘ bin ‘Amr bin Māzin said: I heard the Prophet ﷺ said: who so deliberately lied about me will go to hell straightaway. I have heard it myself or I may grow deaf in both ears. The Prophet ﷺ returned from Hajjat-ul-wadā‘ and arrived at Ghadīr Khum, and addressed the people. He said while holding ‘Alī’s hand: one who has me as his guardian has this (‘Alī) as his guardian. O Allāh! Befriend him who befriends him (‘Alī) and be his enemy who is his (‘Alī’s) enemy.

“‘Ubaydullāh said: I said to Zuhri: Don’t say these things in Syria, otherwise, you will hear so much against ‘Alī (عليه السلام) that your ears will get sore. (In reply to it) Zuhri said: By God! There are so many qualities of ‘Alī (عليه السلام) safe and secure with me that if I narrate them I may be murdered.”<sup>1</sup>

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1. Related by Ibn Athīr in *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (1:572,573).

## ***Hadīth No. 50***

عَنْ عَمَّرُو بْنِ الْعَاصِ رَضِيَ اللَّهُ عَنْهُ، قَالَ: سَئَلَهُ رَجُلٌ  
عَنْ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ، فَقَالَ لَهُ: يَا عَمَّرُو! إِنَّ أَشْيَاخَنَا  
سَمِعُوا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَقُولُ: مَنْ كَنْتَ  
مَوْلَاهُ فَعَلَيْهِ مَوْلَاهٌ، فَحَقُّ ذَلِكَ أَمْ بَاطِلٌ؟ فَقَالَ عَمَّرُو: حَقٌّ وَأَنَا  
أَزِيدُكَ: إِنَّهُ لَيْسَ أَحَدًا مِنْ صَحَابَةِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ  
وَآلِهِ وَسَلَّمَ لَهُ مَنَاقِبٌ مُثْلِ مَنَاقِبِ عَلَيِّ رَضِيَ اللَّهُ عَنْهُ.

“Amr bin al-‘Ās (رضي الله عنه) narrates that someone asked him: O ‘Amr! Our elders heard it from the Messenger of Allāh (صلَّى اللهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) about ‘Alī: one who has me as his master has ‘Alī as his master. Is it correct or not? ‘Amr said: it is correct, and may I add that no one among the Companions (رضي الله عنه) deserves to be praised more than ‘Alī (رضي الله عنه).”<sup>1</sup>

1. Related by Ibn Qutaybah in *al-Imāmah was-siyāsah* (1:113).

## ***Hadīth No. 51***

عَنْ عَلِيٍّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: عَمِّنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ يَوْمَ غَدَرٍ خَمْ بِعَمَّامَةٍ سَدَّلَهَا خَلْفِي، ثُمَّ قَالَ: إِنَّ اللَّهَ عَزَّ وَجَلَ أَمْدَنِي يَوْمَ بَدْرٍ وَحَنْيَنْ بِمَلَائِكَةٍ يَعْتَمِنُونَ هَذِهِ الْعَمَّةَ، فَقَالَ: إِنَّ الْعَمَّامَةَ حَاجِزَةٌ بَيْنَ الْكُفَّارِ وَالْإِيمَانِ.

It is narrated by ‘Alī ((عليه السلام) himself). He said: on the day of Ghadīr Khum, the Messenger of Allāh (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) had a turban tied round my head (as a symbol of honour) and let the loose end hang down at the back. Then he said: The angels whom Allāh (عزَّ وَجَلَ) had sent to help me at Badr and Hunayn were wearing turbans of the same kind. He then added: surely the turban differentiates between belief and disbelief.”<sup>1</sup>

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1. Tayālisī related it in *al-Musnad* (p.23#154); and Bayhaqī in *as-Sunan-ul-kubrā* (10:14).

Hindī says in *Kanz-ul-‘ummāl* (15:306,482#41141,41909) that, besides Tayalisī, this tradition has also been narrated by Bayhaqī, Tabarānī, Ibn Abī Shaybah and Ibn Muni‘. Hindī has added the following words:

إِنَّ الْعَمَّامَةَ حَاجِزَةٌ بَيْنَ الْمُسْلِمِينَ وَالْمُشْرِكِينَ.

*Surely the turban differentiates between Muslims and polytheists.*

‘Abd-ul-A‘lā bin ‘Adī has also narrated that the Prophet (صَلَّى اللَّهُ عَلَيْهِ وَآلِهِ وَسَلَّمَ) called ‘Alī bin Abī Tālib ((عليه السلام)) on the day of Ghadīr Khum, tied a turban round his head (as a sign of honour) and let the loose end hang down at the back.

This tradition is recorded in the following books:

- i. Ibn Athīr, *Asad-ul-ghābah fī ma‘rifat-is-sahābah* (3:170)
- ii. Muhib Tabarī, *ar-Riyād-un-nadrah fī manāqib-il-‘ashrah* (3:194).
- iii. Zurqānī, *Sharh-ul-mawāhib-il-laduniyah* (6:272).

# Glossary

**dinar:** an ancient gold coin.

**gharīb:** a *hadīth* or version reported by one reliable or unreliable narrator which differs in context with another *hadīth* or version reported by a group of reliable narrators. A *gharīb hadīth* can be *sahīh* (sound) or *da‘īf* (weak).

**hadīth:** pl. *hadīths* or *ahādīth*. The sayings, practice and approved traditions of the Prophet Muhammad (ﷺ).

**hasan:** a *hadīth*, narrated by a reliable chain of transmission though not approaching the grade of *sahīh* (sound) *hadīth*, but records a complete chain of narrators up to the Prophet (ﷺ).

**Imām:** one who leads people in prayers; an eminent Islamic scholar.

**kawthar:** lit. abundance. A pond in Paradise.

**sahīh:** sound. A *hadīth* with an unbroken chain of narrators ranging from the Prophet Muhammad (ﷺ) and approaching an era through reliable narrators without being *shādh* (odd) or *mu‘allal* (faulty) in between the two cross relaters.

**shari‘ah:** lit. road. It is a legal modality of a people based on the revelation of their prophet/messenger. The last *shari‘ah* is that of Islam that abrogates all previous *shari‘ahs*.

**sunnah:** pl. *sunnahs*. lit. the path, way or a form, the customary practice of a person or a group of people. It has come to refer almost exclusively to the legal way or ways,

orders, statements and acts of worship, etc., of the Prophet Muhammad (ﷺ) which have become the models to be followed by the Muslims.

**sūrah:** a chapter of the holy Qur'ān. There are 114 chapters in the holy Qur'ān.



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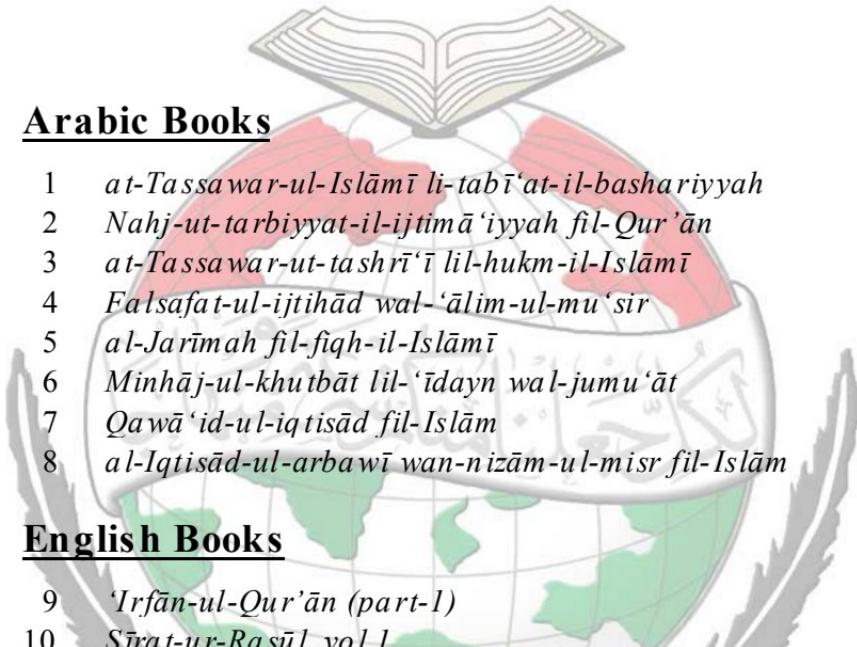
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# Author's Arabic and English Books



## Arabic Books

- 1 *at-Tassawar-ul-Islāmī li-tabī‘at-il-bashariyyah*
- 2 *Nahj-ut-tarbiyyat-il-ijtimā‘iyyah fil-Qur’ān*
- 3 *at-Tassawar-ut-tashrī‘ī līl-hukm-il-Islāmī*
- 4 *Falsafat-ul-ijtihād wal-‘ālim-ul-mu‘sir*
- 5 *al-Jarīmah fil-fiqh-il-Islāmī*
- 6 *Minhāj-ul-kutubāt lil-‘īdayn wal-jumu‘āt*
- 7 *Qawā‘id-ul-iqtisād fil-Islām*
- 8 *al-Iqtisād-ul-arbawī wan-nizām-ul-misr fil-Islām*

## English Books

- 9 *Irfān-ul-Qur’ān (part-1)*
- 10 *Sīrat-ur-Rasūl, vol.1*
- 11 *The Awaited Imām*
- 12 *Beseeching for Help (Istighāthah)*
- 13 *Islamic Concept of Intermediation (Tawassul)*
- 14 *Real Islamic Faith and the Prophet’s Stature*
- 15 *Greetings and Salutations on the Prophet (ﷺ)*
- 16 *Spiritualism and Magnetism*
- 17 *Islamic Philosophy of Human Life*
- 18 *Islam in Various Perspectives*
- 19 *Islam and Christianity*
- 20 *Islam and Criminality*
- 21 *Qur’ānic Concept of Human Guidance*
- 22 *Islamic Concept of Human Nature*
- 23 *Divine Pleasure*

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- 24 *Qur'ānic Philosophy of Benevolence (Ihsān)*
  - 25 *Islam and Freedom of Human Will*
  - 26 *Islamic Penal System and its Philosophy*
  - 27 *Islamic Concept of Law*
  - 28 *Philosophy of Ijtihād and the Modern World*
  - 29 *Qur'ānic Basis of Constitutional Theory*
  - 30 *Islam — The State Religion*
  - 31 *Legal Character of Islamic Punishments*
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  - 38 *Creation of Man*
  - 39 *Islam on prevention of Heart Diseases*

## The Author

Great contemporary Islamic thinker, exegete, scholar and statesman, Professor Dr Muhammad Tahir-ul-Qadri was born in the city of Jhang in 1951, four years after the creation of Pakistan. He graduated in arts and law with distinction from the Punjab University. He was awarded PhD by the Punjab University in 1986 on the thesis "Punishments in Islam, their classification and philosophy." He took allegiance at the hand of Sayyidina Tahir Ala'ud-Din al-Qadri al-Gilani who groomed him in the mystic way of life and who is his spiritual benefactor. Among his teachers are included his father Dr Farid-ul-Din Qadri, Mawlana Zia-ud-Din Madani, Mawlana Ahmad Saeed Kazmi, Dr Burhan Ahmad Farooqi, Dr Muhammad bin Alawi, all men of high intellectual calibre and scholarly stature. He has delivered thousands of lectures spanning diverse facets of Islam, its religious, spiritual, historical, moral, legal, political, economic, social and scientific aspects and its comparison with other religions. He also delivers lectures at foreign universities on various intellectual and contemporary issues. He has written numerous books in Urdu, English and Arabic to date. Many of his books have been translated into different languages. His lectures are also broadcast from different TV channels in the Western and Arabian world.

Tahreek-e-Minhaj-ul-Quran launched by him is thriving now in more than 80 countries of the world. He also laid the

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Dr Qadri is, therefore, not an individual but a tradition. He is not only a sensitive interpreter of Islamic values but also a harbinger of the resplendent future of Islam.